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A HISTORY OF MISSOURI SYNOD WORK
AMONG THE JAPANESE

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
Arthur H. Strege
June 1952

Approved by: E. C. Zimmermann Advisor
V. E. Bohn Reader

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CHAPTER I

INTRODUCTION

This thesis gives a brief history of work done by members of the Lutheran Church--Missouri Synod among people of Japanese ancestry living in various places throughout the world. A complete title of the material covered in this thesis should probably read: "A History of Work Done by Pastors, Missionaries, Chaplains, Teachers, and Laymen of the Lutheran Church--Missouri Synod among People of Japanese Ancestry in the United States till 1952, and among Japanese People in China till 1950 and in Japan till September, 1948." Since the Rev. William J. Danker, first resident missionary of the Missouri Synod in Japan, arrived in September, 1948, this thesis covers the work only up to that time.

An article which appeared in a recent issue of the Concordia Theological Monthly¹ will give the reader an excellent background for the material covered in this thesis. In this article the Rev. Herman H. Koppelman points out that the Rev. Ferdinand Sievers, Sr., was the one person more responsible than anyone else for keeping mission interest alive in the Missouri Synod in the last half of the nineteenth century. Pastor Koppelman quotes Dr. L. Fuerbringer as

¹Herman H. Koppelman, "Missouri Synod Undertakes Foreign Missions," Concordia Theological Monthly, Aug., 1951, pp. 552-66.

stating that Ferdinand Sievers was the father and spokesman of foreign missions in the Missouri Synod. Publications of the Missouri Synod as well as the celebration of Mission Festivals in many congregations also gave impetus to the desire to carry on foreign mission work.

Pastor Koppelman points out that the Synodical Conference Convention of 1884 heard an appeal made especially for Japan. Sievers appeared before the 1887 convention of Synod in which he encouraged beginning work in any of a number of countries, including also Japan.

In the same year the first sessions of the California and Oregon District were held in San Francisco. These sessions were attended by a Japanese Christian who spoke fluent German and planned to prepare himself for the ministry. The young men's society of St. Paulus Church of that city was encouraged to take this young man under its wings and sponsor his education. While his name is not mentioned, this is undoubtedly H. Midsuno.²

Chapter II of this thesis gives a biography of Henry Midsuno.

In the early 1890's a number of Districts of the Missouri Synod encouraged the Synod to begin foreign mission work. As a result, the Synodical Convention of 1893 by regular proposal and resolution chose Japan as the country in which the Missouri Synod should begin foreign mission work. A Director of Missions was to be chosen and a board of ten men was to be elected. Thus the Missouri Synod directed its attention to Japan and to Henry Midsuno, then a student

²Ibid., p. 561.

at the Springfield Seminary.³ The actions of Synod regarding Henry Midsuno and the beginning of work in Japan are discussed in connection with the biography of Midsuno given in Chapter II of this thesis.

In gathering the material included in this study, the writer made every effort to include all the contacts made by members of the Missouri Synod among people of Japanese ancestry, provided they could be included in the scope of this thesis. If any were omitted, it was not done intentionally. In fact, should the reader happen to know of contacts not included herein, the writer would appreciate receiving such information any time in the future.

Throughout the thesis the terms "Missouri Synod" and "Synod" refer to the Lutheran Church--Missouri Synod.

³Ibid., pp. 562-64.

CHAPTER II

HENRY MIDSUNO

One of the college mates of Henry Midsuno was the Rev. Henry Steger. While Midsuno was in the United States, Pastor Steger was perhaps more closely associated with him than anyone else. Early in 1946 Pastor Steger spoke to Prof. E. C. Zimmermann of the School of Missions at Concordia Seminary, St. Louis, Missouri, about Midsuno. He was promptly asked to take his time and write out his recollections of Midsuno in detail. Pastor Steger complied with this request, and his extensive hand written report is deposited in the files of Prof. Zimmermann. The report follows in its entirety.

In an article entitled "Japanese Missions in North America," Lutheraner, Vol. 101, No. 18, page 281, the Rev. F. C. Streufert, D.D., Secretary of Missions, refers very briefly to a Japanese student who put in some time at our Concordia College in Ft. Wayne, Ind., and at the Seminary in Springfield, Ill. The very fact that more than sixty years ago a Japanese studied at our schools is something that should not be forgotten and merits to be recorded in greater detail. This student, Henry Signaro Midsuno, was a very intimate friend of mine. There are still a great many among us who knew him who probably remember things that would augment my recollections.

I was probably associated more intimately with him than anyone else, but there are others also who knew him well. They, especially his classmates, would be able to fill in important gaps. At any rate there are quite a few that can verify the facts that I am putting down.

Henry Signaro Midsuno¹ was born in Tokyo, Japan, May 24, 1870. His father was an officer of the Japanese army. His mother, too, seems to have been a cultured lady.² He had one sister. His father died when he was quite young. At the age of six years he was baptized, I believe, in the Presbyterian Church. When 17 years old, he came to San Francisco. He decided to visit the various churches in the city. How long he had been in the country at that time, I do not know, but my impression is that he had not been here very long. In making the rounds, he also came to St. Paul's Lutheran Church of which the Rev. Buehler was then pastor.³ One of the elders of the church, who remained a friend of his until contact with him was lost, received him very kindly and after the service introduced him to Rev. Buehler. Rev. Buehler was not to be outdone by his elder. He invited Henry into his home. The first result of this visit was that Rev. Buehler instructed him in the doctrines of the Lutheran Church and that he became a communicant member of our church by confirmation. In the course of instruction Rev. Buehler found that he was highly gifted and undoubtedly was impressed with his sincerity, and persuaded him to enroll at our Seminary in Springfield, Ill.

He entered the Seminary in the fall of 1887 and proved to be such a brilliant student that, after he had completed the Proseminary course, the faculty advised or persuaded him to continue his studies at Con-

¹In an unpublished report dated Oct. 3, 1950, the Rev. Herman H. Koppelman, currently Assistant Executive Secretary of the Board for Foreign Missions of the Lutheran Church--Missouri Synod, summarized the correspondence concerning Midsuno that he found in the files of the Board for Foreign Missions. In that report he lists the middle name of Henry Midsuno as "Shigetaro."

²*Ibid.* In a letter dated Dec. 18, 1894, Midsuno wrote to Pastor C. J. O. Hanser that his mother was a member of the Congregational Church in Tokyo. She wanted him to be a preacher of peace. He stated that his family was cultured and not opposed to Christianity.

³Rev. Jacob Matthias Buehler, born 1837, died 1901. Pioneer pastor of the Missouri Synod on the Pacific Coast. Taken from L. Fuerbringer, Th. Engelder, and P. E. Kretzmann, editors, The Concordia Cyclopedia (St. Louis: Concordia Publishing House, 1927), p. 100f.

cordia College, Ft. Wayne, Ind.,⁴ where he entered in the fall of 1889 as a Quartaner (III year high school). Here he continued this fine record which he had made for himself in Springfield. If I remember correctly, it was in Tertia (IV year high school) that Prof. Crull read his German composition to the class as the best one that had been written.⁵ While in Secunda (I year college), he became lazy and his conduct was such⁶ that, at the end of the year, the faculty decided that his presence at the school was no longer desirable -- June 27, 1892.

My acquaintance with Midsuno, Mike we called him at college, Uncle was the name by which he was known in my home, dates to our entrance of Concordia College, at Ft. Wayne, Ind., in September, 1889. I was a young boy who had never been away from home. He was really a curiosity, being of a different race. Having been so lonesome and homesick myself, I had pity on him. Though I had had very little contact with him, I wrote to my

⁴In conversations with Pastor Steger and others, E. C. Zimmermann learned that the authorities at Springfield and elsewhere observed his gifts for languages, especially for German, and felt that since they were planning to have him begin work in Japan, it would be good if he would take his training in Ft. Wayne and St. Louis in order to acquire a knowledge of Hebrew and Greek.

⁵Notes on Midsuno compiled by E. C. Zimmermann quote Dr. Karl Kretzmann as stating that Midsuno was well liked in Ft. Wayne, and that he had an excellent knowledge of German, so that students induced him to write their German compositions for them, for which they gladly remunerated him. Dr. Kretzmann laughingly recalled how Midsuno was unabashed about "pumping" fellow students now and then for a quarter.

Koppelman, op. cit. In his letter of Dec. 18, 1894, cited above, Midsuno wrote that since German had become a compulsory language in all high schools of Japan, he would have a good standing because of his knowledge of German.

⁶Dr. Kretzmann and one or two other college mates of Midsuno have borne out this statement in conversations with Prof. Zimmermann. Some of them added that the use of foul language was also one of his failings.

parents and asked permission to invite him to our home, which was at Archbold, Ohio, about 60 miles from Ft. Wayne. This permission was cheerfully granted. When I disclosed my plans to him, he was delighted. My home became his home and he was considered as one of the family. At the close of the school year it was self-evident that he go with me. He even fell in love with one of my sisters, but his love was not reciprocated. In all he spent four summer vacations with me.

When he discontinued his studies at Ft. Wayne, he went to Chicago.⁷ At this time the sainted Rev. Alfred Reinke, the first deaf-mute missionary of our church, found him and took him under his protecting wings. Through his efforts, he was again admitted to the Seminary in Springfield. He re-entered in September, 1893.⁸ Here he again got down to work seriously.⁹

In the fall of 1894, I was reunited with him in Springfield. Until his graduation in 1895, we were roommates and in summer, 1894, he again accompanied me to my home, which was then in Pittsburgh, Pa. During the summer he had the opportunity to preach in a number of our churches in Pittsburgh.

In Springfield he applied himself earnestly to his studies. In addition to the prescribed theological

⁷Pastor Steger indicated to the writer in an interview on Nov. 18, 1951, that at this time Midsuno sent a letter to Steger's father. In this letter Midsuno stated that he had sent an apology to the faculty at Ft. Wayne and that what grieved him most was that now because of his own shortcomings he would not be able to continue his studies for the ministry.

⁸Koppelman, op. cit. A duplicate of a certificate of examination issued by the faculty at Springfield stated that Midsuno attended the Proseminary at Springfield from 1887 to 1889, the College at Ft. Wayne, Ind., from 1889 to 1892, and the Seminary at Springfield from Sept., 1892 to March, 1895.

⁹The Synodical Report of the Twenty-Second General Synod of Missouri, Ohio, and Other States, 1893, p. 83, inter alia has one statement regarding Midsuno:

"Die Ausgaben fuer Heidenmission waren in den verflossenen drei Jahren wie folgt:...

"2. Fuer den Gymnasiasten H. Midsuno in Fort Wayne, \$160.00."

courses, he continued his study of Greek. For his private morning devotion, he used his Greek New Testament. He also continued his study of Hebrew and had at least a working knowledge of the language. He was always in the front ranks of his class. He loved the German language, but had no use for English. After his return to his homeland, he wrote that it was a mistake to have neglected English and I have no doubt that he became just as conversant with English as he was with German.¹⁰

I have absolutely no doubt as to his sincerity and that is the impression the student body and the faculty had of him. Especially during his last year his favorite topic of conversation was his return to his homeland as a Christian, specifically a Lutheran missionary. It was almost a foregone conclusion that after his graduation our church would enter upon the work in Japan. Tentatively a first class man from the Seminary in St. Louis had been chosen to accompany him.

During these years Japan engaged in war with China. In this war one of his cousins, a favorite of his mother, was killed. Mike had always kept in close contact with his mother by correspondence. After the death of her nephew she seemed to be very homesick for her son and begged him to return to her.¹¹ He presented her request

¹⁰A letter from Wm. Gieselmann (Springfield, 1897) to E. C. Zimmermann, dated May 24, 1949, states the following concerning Midsuno:

...For two yrs. "Mike" and I were classmates....As far as I remember...I am under the firm impression that his classwork was very good. He was a very industrious scholar. Noticed often that he was still busy at work after midnight. He came to Springfield as I remember with a good report from Ft. Wayne. Would expressly stress the fact that he, although he came from a foreign country with a foreign language, was very able to use, i.e., to speak and write the German language.

Gieselmann vicared two years and was graduated in 1897, and Midsuno did not vicar.

¹¹Koppelman, op. cit. In a letter dated Dec. 15, 1894, Midsuno at Concordia Seminary, Springfield, wrote to the Board for Foreign Missions that he was in his last year at the Seminary. His mother was an old sickly widow. His cousin with whom she lived was also seriously ill. His cousin's uncle had lost both sons in the present war. All were looking to him for support and guidance. The doctor urged him to come home by spring at the latest. Midsuno wanted to return home not as a student or private citizen, but as a called servant of the Word. Thus he offered himself to the Board for service.

to the faculty¹² and, as a result, he was permitted to make his examination ahead of the class, in April, 1895.¹³ During the time when he was preparing for his

¹²Ibid. In a letter dated Jan. 3, 1895, the Springfield faculty through President R. Pieper gave its estimate of Midsuno to the Board for Foreign Missions. It stated that Midsuno was leading a Christian life. He was somewhat phlegmatic and did some unsatisfactory work, but there was nothing that would bar his entry into the ministry. The estimate was summarized in one word, "good."

Midsuno wrote to the Director of Missions with the consent of the faculty on Jan. 31, 1895. This letter stated that Missouri Synod's President Schwan agreed that Midsuno be examined and sent to Japan. He promised to send out an appeal to the districts for support. The faculty was also appealing to various conferences for travel money. Since Midsuno's departure was imminent, an advance of \$200 travel money was requested. (See also footnote 13).

A letter written on Feb. 2, 1895, by Prof. J. Herzer of the Springfield faculty to Prof. F. Zucker of Ft. Wayne supported the above letter of Midsuno and indicated that Pastor Succop, President of the Northern Illinois District, had already collected \$23. The date of Midsuno's examination depended on the receipt of travel funds. The statement was made that "his behavior is excellent; he has become an altogether different Midsuno than when he was at Fort Wayne."

¹³Ibid. H. Midsuno was examined on March 13, 1895. A letter written on that date by Prof. J. Herzer to Pastor C. J. O. Hanser requested \$200 travel money for Midsuno because he was to leave San Francisco on April 4. (See also footnote 12). Midsuno was to take with him only the most necessary funds and the rest was to be given him by Pastor J. M. Buehler when he arrived in San Francisco.

A duplicate of a certificate of examination issued by the faculty at Springfield stated that during Midsuno's stay at the Seminary he had lived an upright, honorable, and irreproachable Christian life. Because of family circumstances he was not able to complete his course and thus was granted a special examination on March 13, and was herewith also sent out to work in the church. The certificate was dated March 16, 1895, and was given to Midsuno on the evening of March 22, 1895. It was signed by the following professors with their own hand: J. S. Simon, J. Herzer, L. Wessel, and Fr. Streckfuss. It was not signed by the president of the institution, R. Pieper. Midsuno's grades in the various courses were

final tests, something happened that upset the fruit basket. As I do not know the full inside story, I do not want to say any more than that, because of what had happened, all tentative plans for starting a mission in Japan were abruptly dropped.¹⁴

indicated thus: Exegesis (R. Pieper) - Good; Dogmatics (J. Herzer) - Good; Pastoral Theology (R. Pieper) - Unsatisfactory; Church History (R. Pieper) - Altogether Unsatisfactory; Catechetics (J. Herzer) - Good; Isagogics (J. Herzer) - Good; English (L. Wessel) - Satisfactory; English Catechism (L. Wessel) - Satisfactory; Latin (Fr. Streckfuss) - Good. (The names of the professors given in parentheses were supplied by Pastor Henry Steger).

The Springfield 50th and 100th anniversary books list H. Midsuno among the graduates of the year 1895.

¹⁴Prof. E. C. Zimmermann's notes on Midsuno state:

Rev. Steger seems to recollect that even as other students have often done in the past regarding their professors, so also Midsuno made an unkind statement regarding Prof. Reinhold Pieper. Continuing, Rev. Steger said: "In some way it was found out that this had been reported to Prof. Pieper. Who told? His whole class held a meeting and backed up Midsuno and sent a committee to Prof. Pieper asking who told him. To this he replied: 'Who told me I'm not going to tell you. But it was not "so-and-so", whom the class suspected. But the class felt quite certain it must have been this 'so-and-so' who was known to be a tattler to Pieper (students of that day used the term 'sucker'). He was always at Pieper's house. Then for some reason this 'so-and-so' found it quite convenient to be away from the Seminary for a brief spell just while everyone was so heated about this matter. The class did not wait until he returned, but sent a delegation to the place where he was visiting (it seems in Southern Illinois) and confronted him with the charge of having 'squealed.' He confessed. It was unfortunate that Prof. Pieper allowed himself to become involved in this manner.

"Prof. Streckfuss stepped into the case as mediator and finally effected an adjustment between Prof. Pieper and this class. This is the only class till that time with which the faculty refused to be on the class picture."

This story was substantiated by Pastor Steger when the writer interviewed him on Nov. 18, 1951.

When the time for his departure had come, the entire student body accompanied him to the railroad station at midnight. When the train was approaching, tears were streaming down his cheeks and he said to me: "Ich haette nicht gedacht, dass der Abschied so schwer werden wuerde." (I would never have believed that the parting could be so sad).

When he left, he still had high hopes that our church would start work in Japan and that before long someone would be sent to assist him in establishing a mission.¹⁵ I believe everyone will understand that it was a great disappointment for him when time went on and nothing was done. At first a rather lively correspondence was kept up with him. What efforts he made, if any, to establish the work singlehandedly, I don't know, but his letters plainly showed that he had not given up hope that our church would take hold of the work. In a letter to one of the professors at Springfield, (Prof. John Herzer) which the professor read to the class, he wrote that he had had some very tempting offers of teaching positions at the University of Tokyo. He also admitted that he was strongly tempted to yield, but then, thinking of the purpose for which he had returned to Japan, he would say with Jesus: "Get thee hence, Satan."

¹⁵Koppelman, op. cit. In a letter dated Dec. 18, 1894, Midsuno wrote to Pastor C. J. O. Hanser that he would like to be accompanied by another missionary.

On Dec. 1, 1946, the Rev. W. Hodde had a conversation with E. C. Zimmermann near Collinsville, Ill. Pastor Hodde remarked in substance as follows:

It had been planned that the Rev. Carl Schroeder upon his graduation from Springfield in 1895 was to accompany Henry Midsuno. Then Midsuno had to leave earlier and Schroeder was to follow later. Schroeder at that time was unmarried and also had no immediate prospects of marriage and so he on several occasions had asked his sister, the future Mrs. W. Hodde, to accompany him for the purpose of keeping house. But all these plans did not materialize. Schroeder was not sent, and Schroeder's sister later became the bride of the Rev. W. Hodde.

Midsuno often wrote to Schroeder pleading for support. Schroeder wrote to him urging him to begin preaching like the apostles and that support would come. Finally this correspondence also ceased.

Did Midsuno actually begin any mission work in Japan? Correspondence from Midsuno after his arrival in Japan indicates that he did. In an unpublished report dated October 3, 1950, heretofore mentioned in footnotes, the Rev. Herman H. Koppelman summarized the correspondence in the files of the Board for Foreign Missions concerning Midsuno. That report gives the following information. In a letter dated May 28, 1895, Midsuno wrote to Prof. Streckfuss at Springfield that he had made a small beginning in mission work. Seventeen persons who were dissatisfied with the preaching in Protestant churches in Japan had invited Midsuno to preach to them. But Midsuno wondered how he should support himself. He suggested getting in touch with Pastor George Reisinger of Springville, N. Y.

A letter from Prof. J. Herzer of Springfield to Prof. A. L. Graebner of the St. Louis Seminary, dated January 25, 1896, acknowledged receipt of \$70 for Midsuno. It reported that to date Midsuno had found no work in Tokyo whereby he could make a living. It stated that Midsuno was gathering about twelve adults in a private home regularly and that he was preparing a nineteen year old man for baptism. Herzer emphasized how happy he would be if work were undertaken in Japan.

On August 3, 1896, Midsuno wrote a letter to a professor in which he acknowledged receipt of \$34.50 and \$50. A postscript by Pastor Reisinger indicated that he was ready to pay the rent on a building Midsuno proposed to buy.

The Rev. George Reisinger wrote to Prof. F. Zucker on September 21, 1896, that he had given several hundred dollars to Midsuno for his support while he was studying, feeling confident that the Mission Board would send him out to Japan. In this letter he strongly urged support for Midsuno by sending out additional workers.

A letter dated November 5, 1896, written by Prof. J. S. Simon, Prof. J. Herzer, both of Concordia Seminary, Springfield, and the Rev. Martin Luecke, pastor of Trinity Lutheran Church of Springfield, to the Board for Foreign Missions, reported that Midsuno had been seriously ill for several months and had almost died of his illness. Midsuno's letter of August 16 was written in Sendai where he had gone upon request to preach to some people living there. Midsuno had asked for a co-worker. On September 1 he had baptized a Japanese young man. He had begun a small private school in an old house. He was in need of \$30 (sic!) to buy the six-room dwelling so that he would have a place for preaching, school, and residence.

At the Synodical Convention of the Missouri Synod, held in Ft. Wayne, Indiana, in 1896, the report of the Board for Foreign Missions stated:

A sub-committee, which met in Fort Wayne on May 1 and 2, 1894, discussed whether to start work in India or Japan. By resolution of the Synodical convention it was decided to postpone work in Japan.¹⁶

¹⁶Synodal-Bericht der Allegemeinen Deutschen Ev.-Luth. Synode von Missouri, Ohio, und Andern Staaten, 1896, p. 78.

One of the resolutions passed by this same Synodical Convention stated:

BESCHLOSSEN, dass die Synode verlaeufig von der Inangriffnahme der Mission in Japan absehe.

BESCHLOSSEN, dass die Missionssache in Japan dem Ermessen der Commission fuer Heidenmission in Gemeinschaft mit dem allgemeinen Praesidium anheimgegeben werde, und dass genannte Commission bis zur naechsten Delegatensynode bevollmaechtigt und angewiesen sei, Erkundigungen und beglaubigte Berichte ueber die Missionsaussichten in Japan einzuholen und, wo noethig, einen Missionar dahin zu senden und ihn und Midsuno mit den noethigen Mitteln zu unterstuetzen.¹⁷

(Free Translation by E. C. Zimmermann)

Be it resolved, that Synod for the time being table the matter of beginning the mission in Japan.

Be it resolved, that the matter of a mission in Japan be given over for consideration to the Board for Foreign Missions in conjunction with the Praesidium of Synod, and that the Board be authorized and directed to gather information and reliable reports concerning prospects for missions in Japan, and, if necessary, to send a missionary and support this man and Midsuno with the necessary funds.

Thus, although the matter of beginning mission work in Japan was tabled for the time being, the Board for Foreign Missions had the necessary authorization to support Midsuno and another missionary to Japan with the necessary funds, if their survey of prospects for missions in Japan would warrant such procedure.

The Rev. Henry Steger continues in his report:

To my knowledge, the last letter received from him was written early in 1899. It was addressed to

¹⁷Ibid., p. 82.

Rev. Buehler in San Francisco. In that letter he stated that he was in straightened circumstances and managed to eke out a meager subsistence for himself, mother, and sister by private instructions. But he also gave strong evidence that he was still hoping to get official recognition and assistance from our church. I read the letter, but it is so long ago that details are completely forgotten. I do remember however, that he stated that he was ridiculed for any effort that he made, chiefly because he had no backing at all. He pleaded with Rev. Buehler to tell him what he could do to get recognition and assistance and declared his willingness to do anything that was within his power. That is the end. To my knowledge nothing was ever heard of him again, except through others.¹⁸

Many years later, February 18, 1913, Missionary Arndt on his first voyage home from China, stopped at Tokyo and looked him up. According to his report, he had embraced the Catholic religion. Midsuno seemed reluctant to take Arndt into his study, but he managed to get in and there found a Catholic home altar which led him to believe that he had embraced the Catholic religion. After his arrival in our country Arndt published Midsuno's address. I wrote to him at that time, but received no answer.

The following notes concerning Missionary E. L. Arndt's visit with Prof. H. Midsuno were taken from his Missions-briefe, Vol. I, No. 9 (June 1, 1913), p. 75f. The translation was done by E. C. Zimmermann. The date of Missionary Arndt's visit (February 18, 1913) was taken from E. H. A. Arndt's thesis in the Concordia Historical Institute Quarterly, January, 1933, p. 141.

¹⁸While Dr. Rufus B. Peery, a pioneer Lutheran missionary of the United Synod of the South, was in Japan, he wrote to a Japanese professor named Midsuno, a teacher of the German language in Tokyo who was reported to "have studied theology in the seminary of the Missouri Synod in America and at one time thought of founding a Lutheran mission in Japan." But Peery received no answer. This information was taken from Rufus B. Peery, Lutherans in Japan, Newberry, S. C., n. p., 1900, Preface.

At Yokohama we made a visit to Prof. H. Midsuno, who, as is generally known, once studied at one of our institutions, at Springfield, and all expected at that time that he would open a mission in Japan....Prof. H. Midsuno has never denied his Christian faith, and neither would one ever expect him to do so. He still confesses himself to be a Christian, although in his terribly lonely position he has not been able to free himself altogether from temptation. He welcomed us warmly, and it pleased him greatly to be assured that in America he still had many friends. Would we still be able at this time to win him as a missionary after he once began work there and was given almost no support? (Not enough to pay his water bill for one month). At the moment he was not prepared to answer. But we believe there would be a prospect of winning him, especially if we opened with proper determination.

But to do this would not be a very easy matter. As we visited a public school in Kobe (29 classes, children age 6 to 15), we found a huge relief map made of cement, showing Japan surrounded by water. A whole room was filled with wall maps and pictures for the lesson; another room was filled with physical apparatus, somewhat as is to be found in our Fort Wayne or Milwaukee colleges, etc. If we want to establish schools like that, then we have a job to do. And furthermore, living expenses in Tokyo are as expensive as in St. Paul.

Prof. H. Midsuno is doing very well, indeed. He is a teacher at a college of foreign languages and also a lecturer at St. Paul's College. He is also doing literary work. His address is 168 Nishi Okubo, Tokyo, Japan.

We could readily see how very necessary it is for us to begin a mission in Japan. We visited a church in Tokyo to observe their worship. According to Prof. Midsuno's word there was not a syllable about sin and grace -- and that in a pagan land. (The regular pastor was absent). Prof. Midsuno told us at this time that he could just about count on his fingers those Japanese pastors who still believed in the inerrancy of the Scriptures and in the atoning death of Christ.

Dr. Frederick Brand, Executive Secretary of the Board for Foreign Missions from 1920 to 1948, emeritus till his death on January 1, 1949, visited Henry Midsuno in June, 1921, while he was on his first trip to the Orient. Some years later Prof.

Zimmermann interviewed Dr. Brand concerning this visit. From this interview he prepared a manuscript which he submitted to Dr. Brand for his approval. The amended manuscript follows, dated August 2, 1946, by Dr. Brand.

It was on my visit to the Orient in June, 1921, that I stopped in Tokyo to visit Mr. Midsuno. I had asked Midsuno to meet me at the steamer, but he failed to put in his appearance. I then found his address in the city and looked up his home at the outskirts of Tokyo. We phoned to the city and he met me at the station. I made an appointment to see him the next morning and I also saw him daily after that.

He and I visited the governmental departments in Tokyo together for the purpose of obtaining permission for me to visit the mandated former German islands where I had hoped to pick up some strings of the Lutheran or Evangelical mission work which had once been carried on by the Germans. In our intercourse with the government officials only the Japanese language was used. I was not introduced to anyone who spoke English or German. Midsuno did all of the speaking to the officials, interpreting my inquiries, which I hope he did faithfully. Every official we spoke to declared first that Germany had not conducted any evangelical mission work in the islands and that there were no founded congregations, all of which I knew to be false, because I had documents in hand showing that there had been such work. Secondly, they declined to give me permission to visit the islands. They were so positive in their words that after three or four efforts I desisted and was forced to give up the thought.

Throughout all these days and trips Midsuno was always gentlemanly. He controlled the German language very well, told me that he was a professor at a Roman Catholic institution in Tokyo. Time and again I tried to ascertain where he went to church and where he communed, but he always managed to evade the answer. On the day before I left Tokyo, I had a heart to heart talk with him, at which time he revealed that he now was a member of the Roman Catholic church, largely because his teaching position with them required it.

Later I wrote to him from China, and again from the United States, trying to reach his conscience, but I received no answer from him. Of course, I do not know whether my letters reached him.

I was in Tokyo almost a week. In his home I was only once, the day when I went out to look him up. Roman Catholic pictures were on the walls of his residence. The man seemed bitter throughout the week, because of certain experiences, with which he claimed to have met in the United States and since he reached Tokyo. In so many words he declared that he had not been treated fairly by certain persons, whom he named. I have no way of judging his statements and must refer that to God.

The Rev. Henry Steger concludes his report on Henry Midsuno with the following paragraph.

That is the story as far as I know it. Whether any action was ever taken by officials of Synod I do not know. It doesn't seem reasonable that the case should never have been brought to the attention of Synod's officers. If official action was ever taken, there should be some record of it somewhere and it should not be impossible to dig it up. On the other hand, it is almost ancient history. Nothing can be done about it and it might be well to let the matter rest.

Dr. O. H. Schmidt, currently Executive Secretary of the Board for Foreign Missions, has received information from a Prof. Negishi, who is connected with the Anglican Church in Japan, and who knew Midsuno personally, that Midsuno had been working with them faithfully as a high school teacher. If he was once a member of the Roman Catholic Church, as Missionary Arndt and Dr. Brand implied, in his later years he was a member of the Anglican Church. He died about 1940.

Excerpts from a letter from William J. Danker to E. C.
Zimmermann, dated May 6, 1954

...your inquiry about Mr. Mizuno.

It has taken me sometime...to gather some of the information which you requested. I believe I have it from a dependable source, namely Mizuno's son who as I learned is following in his father's footsteps by teaching at the Catholic Sophia University in Tokyo. I had two interviews with him.

According to the information I received from his son, Mr. Mizuno returned to Japan in 1895 upon graduating from Concordia College in Springfield. In 1896 he married Miss Shigeki Nakamura of Okayama. She was a graduate of a missionary school in Osaka and a Christian. From 1896 to 1899 Mr. Mizuno taught at the second high school in Sendai as a professor of the German language. From 1899 to 1914 he taught at the Tokyo Foreign Language College; Tokyo Commercial College; Waseda University; St. Paul's University and the Peer's School as a professor and lecturer of the German language. Beginning in 1905 he wrote and published numerous German textbooks, some of which became very widely used.

In 1914 he was converted to Catholicism when he came under the influence of a German scholar, Professor Raphael Koeber at Tokyo University. This man changed from Greek Catholicism to Roman Catholicism. In 1914 Mizuno worked to establish Sophia University which was founded by the Jesuits. He was the first lay Japanese professor on the faculty. In 1924 at the age of 57 he suffered two strokes and stopped teaching and became an honorary professor. In 1933 at the age of 66 he died. He is buried in a Catholic cemetery at Fuchu near Tokyo.

His wife and mother did not change to the Catholic faith until seven years after Mizuno became Catholic. His son recalls that as a child his father sent him to the Congregational Sunday School and then the Anglican (Low Church) Sunday School. His wife died March 30, 1944. The family home was destroyed by fire bombs on May 24, 1945, during the Pacific War and unfortunately all of his books, papers, pictures, etc. were burned.

I had two very pleasant visits with his son. I hope to see him again. A second son died on the battlefield in China as a soldier in 1939. Mr. Mizuno is also survived by a daughter who is married to a construction engineer in Sendai. She is now Mrs. Koike. Both of these surviving families are Catholic, both parents and children.

CHAPTER III

WORK DONE IN CHINA

Kazuo Yoshihara Family

Several missionaries of the Lutheran Church--Missouri Synod in China contacted people of Japanese ancestry who were also living there. The first of these to be considered in this chapter is the Kazuo Yoshihara family. Missionary Arnold H. Gebhardt worked with this family.¹

Kazuo Yoshihara was born on September 25, 1890. His permanent home was Mukaijima-Nishimura, Mitsugi District, Hiroshima Prefecture, Japan.

He studied law at Tokyo Imperial University, and was graduated from the Law College there in 1917. Although he also studied English law, he delved more deeply into German law. He was able to speak both German and English, though not fluently. He could understand books in both of these languages, but not too readily without a dictionary.

On September 25, 1918, he was appointed headman of his village, but he resigned that post in August, 1919. He then began practicing law in the city of Hiroshima. In September, 1923, he was elected a member of the Hiroshima Prefectural Assembly.

¹A letter from Arnold H. Gebhardt to the writer, dated Dec. 12, 1951. All material on the Kazuo Yoshihara family was taken from this source.

He left his homeland for China in July, 1924, hoping to make himself a specialist in Chinese affairs. He was accompanied by his wife and infant daughter. His plan was to support himself by repairing watches. He chose Central China as his first place and hoped to work his way from there to Manchuria within a few years. Then he intended to go back to Japan and re-enter political life as a specialist in Chinese affairs.

A group of Missouri Synod missionaries had spent the summer of 1924 in Kuling, China. With this group was Missionary Gebhardt. While they were returning from Kuling to their home in Enshih, they met Mr. Yoshihara and his wife and oldest daughter at a village only a few miles from Enshih. Mr. Yoshihara showed Missionary Gebhardt a New Testament, indicating that they also were Christians.

The missionaries traveled somewhat faster than the Japanese family and thus arrived at their home in Enshih some time ahead of the Japanese. At that time there was a great deal of agitation against the Japanese. When the Japanese family arrived in Enshih, they found it difficult to get lodging. Missionary Gebhardt sent one of his men to invite them to the Lutheran mission. They did not accept the invitation, but remained in an inn. Later Mr. Yoshihara told Missionary Gebhardt that he would never forget that he had invited him to stay with them.

The religious insights of this couple were rather shal-

low. It was not till several years later that the Lutheran missionaries established the fact that Mr. and Mrs. Yoshihara had been baptized in the Episcopal Church. Their connection with the Missouri Synod also remained casual until more than a year later, when their daughter was baptized.

This baptism was part of an international baptismal service. Children of three nationalities were baptized in this same service deep in inland China. The Rev. Herman Klein was the officiant. He baptized one of his own children, a Chinese child, and the Yoshihara daughter.

On one occasion the Rev. Albert H. Ziegler, another missionary of the Missouri Synod, loaned Mr. Yoshihara Dr. C. F. W. Walther's Goldkoerner, which sets forth the Christian truth in a highly effective manner. This book made a deep impression on Mr. Yoshihara.

Another book that deeply impressed him was a biography of David Livingstone, particularly the narrative of the meeting between Stanley and Livingstone, after the latter had generally been given up for lost in the heart of Africa. When Stanley asked Livingstone to return to civilization with him, the missionary-explorer casually but firmly turned him down, saying that his task was not yet finished. Mr. Yoshihara told Missionary Gebhardt that this story made him think of himself, frustrated in his plans to get to North China and then back to Japan to re-enter the political field. Mr. Yoshihara marvelled at the religion that could make a man so

resolute and so unselfish that he would put up with the hardships of Central Africa in order to spread his faith. The book on Livingstone was in English, and was from the library of either Missionary Ziegler or Missionary Klein, presumably the former.

Missionary Gebhardt was absent from Enshih from the summer of 1925 till August, 1928. The Yoshihara family was then in membership with the Missouri Synod. Since the Missouri Synod needed competent personnel to help with the work in its Orphanage, Missionary Gebhardt engaged Mr. Yoshihara to help in that work. He served the Missouri Synod mission faithfully till the time of his death.

During this time he completely gave up his plans to go back into politics and thought of preparing himself for the ministry. The Lord, however, had other plans.

In 1930 the Lord gave a son to the Yoshiharas, their third child. They were greatly elated over their good fortune. In honor of Missionary Gebhardt, the father chose the name "Anu," which was as closely as he could approximate Gebhardt's first name, Arnold. Missionary Gebhardt baptized the child. The other two children had been baptized previously.

The son lived only a few days. Then the mother began to ail, and soon it became apparent that she would not recover. It was a severe blow to Mr. Yoshihara when he had to give up his wife. One day, while Missionary Gebhardt read

to her from the Bible and offered a prayer, he asked Mr. Yoshihara to read the Twenty-Third Psalm for her in Japanese. He began to read, but broke into open weeping before he could finish.

In August, 1930, Mr. Yoshihara died of typhoid fever. He was given Christian burial by the Chinese members of the Missouri Synod mission. Missionary Gebhardt was attending the annual conference at Kuling at the time.

The two daughters of the Yoshihara couple were then placed into the care of the Missouri Synod's Orphanage in Enshih. The younger of the two, Ch'un-fang by name, died of illness. While she was in her last illness, she asked the girls of the orphanage to sing her favorite hymn for her, "Let Us Ever Walk with Jesus." While the girls were singing this hymn, her sister, Ma-li-ya (Mary), began to cry. But Ch'un-fang tried to cheer her. "Don't cry," she said. "I am going to Jesus, and it is so much better there."

When Missionary Gebhardt and his family returned from China to the United States in September, 1936, they took Ma-li-ya along to Hankow, intending to have her go to her relatives in Japan. The Japanese played up the story very much of how the Missouri Synod mission had taken care of this orphan. They were very appreciative of everything that the Missouri Synod, and particularly Missionary Gebhardt, had done for her.

While Mr. Yoshihara was in China, he used the name Wang

Hung-i. At times he also used the name Sha-sen Hung-i. But his real name was Kazuo Yoshihara, the same ideographs being pronounced in Chinese as Chi-yüan I-fu.

Mrs. Tsuneko Hisaizumi

Missionaries E. H. Thode and E. C. Zimmermann of the Missouri Synod also made contact with a number of Japanese people in China. Their activity among Japanese people in China began early in May, 1929.² At that time Missionary Thode, who was in charge of the station at Shasi, had to make a trip to Ichang, which was also in his charge. He left the station at Shasi in charge of the Zimmermanns. In his absence, his dog became ill and needed medical attention. Since there were no veterinarians in China, the Zimmermanns took the dog to the only physician using foreign methods, Dr. Hisaizumi, special physician to the Japanese Consul resident at Shasi. The doctor could not understand English, German, or Chinese, and his interpreter was not there at the moment. He then called his wife, who had learned English in a college in Japan, and she interpreted for the Zimmermanns. Some time later it became necessary to take the dog to the doctor a second time. This time Mrs. Zimmermann went along and while the men were busy, she became better acquainted

²E. C. Zimmermann, "The Story of Mrs. Tsuneko Hisaizumi," notes from class in "History of Missions in Japan," 1949-50, pp. 122-24. Material on the activities of Missionaries Thode and Zimmermann was taken from this source.

with the English-speaking Mrs. Hisaizumi. That summer the two ladies corresponded while the missionaries were at Kuling for their annual summer conference.

In September, 1929, Mrs. Zimmermann opened a small English-speaking Sunday School in her home for those who could speak no Chinese. Those who enrolled included Mrs. Hisaizumi; Yasuko Horiuchi, the daughter of the Japanese Consul next door to the Zimmermanns; two British boys; and a Chinese-Irish girl. The Word of God took deep root in the heart of Mrs. Hisaizumi, who had had previous contact with Christians, presumably when she was attending college in Japan.

One day Mrs. Hisaizumi mentioned to Mrs. Zimmermann that she had occasionally noticed already in Japan that Christian people lived differently from non-Christians, and that Christian husbands and wives truly love each other. She continued: "Now I see all this also in your home, and in your and your husband's lives. Will you please ask your husband whether he will teach me to become a Christian like you?" Mrs. Hisaizumi obtained her husband's permission and was then instructed by Missionary Zimmermann. She was baptized on April 20, 1930, in an English service in the mission house in Shasi. This event brought great joy to the thirty-two people present at this service and to many of the Chinese Christians living in that city. From September, 1929, till June, 1931, English services were conducted each Sunday evening for the most part to accommodate a number of Japanese and several others who

did not understand Chinese.

When war broke out between Japan and China, all the Japanese people had to leave China for their homeland. Mrs. Hisaizumi and her husband were among those refugees. But the missionaries kept up regular correspondence with her in the nature of doctrinal epistles. Mrs. Hisaizumi translated these letters and read them to her invalid mother, thus bringing her also to Christ. Through these letters she was preparing her mother for baptism.

In 1934 the Thode family returned to the United States on furlough. On this voyage they stopped at Yokohama. While they were there, Mrs. Hisaizumi came aboard their vessel and received Holy Communion from Missionary Thode. Correspondence with Mrs. Hisaizumi continued till the spring of 1935, when the Zimmermanns were to take their furlough. They also planned to stop in Japan to visit Mrs. Hisaizumi for several weeks, perhaps to baptize her mother, and to do what they could to establish other contacts in Japan. In order to make the most of this opportunity, they had the following notice inserted into the March 12, 1935, issue of The Lutheran

Witness:

Do any Members of the Synodical Conference
Reside in Japan at Present?

Missionaries Wallace A. McLaughlin and E. C. Zimmermann, China, plan to return to the States on regular home furlough shortly, touching various ports of Japan. Also Missionary Zimmermann intends to visit certain members of our Mission now residing in Japan, whom he was permitted to win for Christ at Shasi. Both brethren are willing to look up any members of the Synodical Conference in Japan if requested to do so. -- If names

and addresses and any other necessary particulars are sent to me without much delay, I shall be glad to forward them to the brethren in question.

Frederick Brand, 2637 Winnebago St., St. Louis, Mo.³

A similar notice also appeared in Der Lutheraner.⁴

There were no responses to these two notices. Early in 1935 letters from Mrs. Hisaizumi suddenly ceased coming and those sent to her by the Zimmermanns were returned. The missionaries thought perhaps she had died. But later, upon their return to the United States, they wrote to her brother in Florida and he was quite certain that she was still alive. After returning to China in 1936, the Zimmermanns attempted in many ways to communicate with her, but all to no avail. Japanese officers did all they could to dissuade them from attempting further inquiry. At the end of the Second World War, the Zimmermanns made further attempts at writing her, but the letters were returned. Finally, early in 1950, they wrote to a third address and received a friendly reply.

Major T. Suga

One other contact with the Japanese was made by the Zimmermanns in Shasi. That was in March, 1941, when Major T. Suga of the Japanese Occupation Forces came to their Mission

³Frederick Brand, "Do any Members of the Synodical Conference Reside in Japan at Present?", The Lutheran Witness, March 12, 1935, p. 103.

⁴Friedr. Brand, "Sind Gegenwaertig Lutheraner aus Unsern Kreisen in Japan?", Der Lutheraner, March 5, 1935, p. 79.

House. He stated in English that he had studied for two years in Seattle and liked the Americans. He asked Missionary Zimmermann if he would conduct an English service for him on Sunday afternoons, since he was a Christian. Except when he was busy in battle with the Chinese, Major Suga attended the Sunday afternoon service regularly. At times he was garrison commander and as a consequence living conditions for the Zimmermanns as well as other foreigners became a little less difficult. Once when Evangelist Wei Chang-yung came to Shasi to take over the congregation, he was arrested as a spy when he crossed the lines. Only the kindness of Major Suga, who secured his release, saved him from an ugly future.⁵

⁵E. C. Zimmermann, "Work Done by Missouri Synod Pastors among People of Japanese Ancestry," notes from class in "History of Missions in Japan," 1949-50, p. 125.

CHAPTER IV

WORK DONE IN THE TWIN CITIES¹

In the latter part of 1943 two young men, Japanese Americans, came to Minneapolis via Detroit Lakes, Minnesota, from Arizona. They were Toke Yonekawa and Hayao Shishino. These two men applied for employment at the Hotel Radisson. Daniel Schoof, a member of St. Peter's Lutheran Church, Minneapolis, was also employed at this hotel. He noticed the hesitancy of the two young men and assisted them in getting acquainted with their new surroundings and work. The two young men soon noticed that there was something different about Mr. Schoof. One day they asked him:

"Dan, what is it that makes you different from the other fellows that work here?" "Why?" asked Dan. "Well, you don't curse or participate in the shady jokes." "That's because I am a Christian," came Dan's ready reply. "Why should being a Christian make you any different?" the boys asked; and Dan was happy to tell them. This acquaintance grew into a fine friendship.²

Toke and Hayao, more commonly called "Hy," accepted Dan's invitation to attend services with him and his wife

¹Much of the material in this chapter was taken from the captions written under pictures in a photograph album belonging to Mrs. Ann Schoof. That is the source for the material that follows, unless otherwise indicated.

²Harold F. Schweigert, "Japanese Mission," The Minnesota Lutheran, Sept., 1945, p. 1.

at their church. After the service, they also accepted Mrs. Schoof's invitation to their home. From that time on, Toke and Hy became frequent visitors at the home of Dan and Ann, as Mr. and Mrs. Schoof were called by their friends. At these visits they discussed the evacuation of the Japanese Americans from their homes on the West Coast and the relocation centers into which they had been placed, which often worked a real hardship on these people. During these discussions, Dan and Ann often confessed their faith in Christ. Their home breathed an atmosphere of Christian warmth and friendship. As a result, the desire to learn more about Christianity developed in the hearts of these two young men of Japanese descent. Dan and Ann brought them to their pastor, Harold F. Schweigert, who instructed them in Christian doctrine and on March 5, 1944, baptized them in St. Peter's Church, Minneapolis, in a Vesper Communion Service.³ The sermon was delivered by George Shibata, another American of Japanese descent, who at that time was a student of theology at Concordia Seminary, St. Louis, Missouri.

The day after his baptism, Toke Yonekawa left Minneapolis for Gila River, Arizona, a relocation center, to visit his parents and to become engaged to Miss Tae Monden, a devout Christian. She had been encouraging him in her letters to continue his instructions in the Christian religion. When

³"A Different Confirmation," Northwest Lutheran Journal, April, 1944, p. 3.

she heard that her fiancée had accepted Christ, she wrote to him:

I am happy to hear that you have accepted Christ and that you are going to be baptized. Now even if you have to go into the armed service, even if this service demands your life, I can look forward to that happily, for I know that you know and believe John 3:16, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."⁴

Tae decided to return to Minneapolis with Toke. They were married by Pastor Schweigert on April 13, 1944. Their son, Wayne David, was baptized on February 11, 1945. Toke entered the armed forces of the United States and was a member of the Army Intelligence in the Pacific theater.

"Before he left he assured us he would confess Christ to the Japanese prisoners of war."⁵ Toke returned to America from the Army of Occupation in Japan in 1945 and began to work at Concordia College, St. Paul, Minnesota, on December 1, 1946. He was head chef for about five years and has also served as assistant basketball and football coach.⁶ Mr. and Mrs. Yonekawa's younger child, Patricia, was born in June, 1947. They are at present members of Redeemer Lutheran Church in St. Paul. Mr. Yonekawa's addresses on Japanese mission work have been in considerable demand in the Twin Cities area.⁷

⁴F. C. Streufert, "Japanese-American Mission," The Lutheran Witness, Sept. 11, 1945, p. 302.

⁵Schweigert, "Japanese Mission," p. 2.

⁶A letter from Harold F. Schweigert to the writer, dated Nov. 13, 1951.

⁷Ibid.

Hayao Shishino became a voting member of St. Peter's Church. One day he, his brother John, and other Japanese friends were invited by Dan and Ann Schoof to join them on an outing to one of the lakes near by. Several of them went swimming about 7 p.m. A few minutes later they noticed that John Shishino was nowhere to be seen. He had accidentally drowned. His body was not recovered by park police until the next day. But before this tragic event had occurred, Hy had testified of Christ to his brother John. There was every reason to believe that he had accepted Christ as his Savior. He was given a Christian burial by Pastor Harold F. Schweigert on June 27, 1945.⁸

Meanwhile Toke and Hy continued to testify to their friends about their Savior. The Schoofs also continued to speak about Christ and to show their hospitality to and interest in people of Japanese descent. Toke and Hy had invited one of their good friends, Kaz Miura, to their baptismal service. Kaz had a sister, Mae. Two of his cousins, Sumi and Sachi Miura, also decided to move to Minneapolis. Hy had two brothers, John (mentioned above) and Tak Shishino, whom he brought into this ever-broadening circle of friends of the Schoofs and St. Peter's Church. Hy also had a friend, Joan (Sueko) Kawakami, who began attending church. Joan soon brought her fiancée, Yosh Oishi, along to church. Yosh was a graduate of Stanford University and at this time was in the

⁸ Schweigert, "Japanese Mission," p. 2.

United States Army. Yosh Oishi and Joan Kawakami were married on August 18, 1944.

Another man to join this circle of Japanese American friends was Raymond Takeuchi. Ray was born in New York. Later his whole family had returned to Japan and settled at Hiroshima. Since he was the only member of his family in this country, he was greatly in need of friends and appreciated the friendship and concern that the Schoofs and others in St. Peter's Church showed him. Ray never received any message from his family and heard nothing from the Red Cross after the bombing of Hiroshima. He assumed that they were all killed in the blast. Later Ray was employed at Concordia College in St. Paul.⁹

Through Kaz Miura, the Schoofs became acquainted with Joe Higuchi. Joe informed them that he was engaged to Mary Okabe. He asked Mrs. Schoof to write to Mary and invite her to come to Minneapolis.

On Easter Sunday, April 1, 1945, Janice Sakai, age six, was baptized in St. Peter's Church. Student George Shibata was also present on this occasion, as were Janice's aunt, Mae Miyamoto, and her sister-in-law, Marcia Sakai, from Chicago and St. Louis. Through Janice, this circle of Japanese American friends soon became acquainted with Robert Sakai, her second oldest brother.

⁹E. C. Zimmermann, "Work Done by Missouri Synod Pastors among People of Japanese Ancestry," notes from class in "History of Missions in Japan," 1949-50, p. 128.

Eight more people of Japanese descent were welcomed into the Christian Church through baptism and confirmation in a service at St. Peter's Church on June 17, 1945. These eight people were: Yosh Oishi; Mr. and Mrs. Joe Higuchi; Raymond Takeuchi; Kaz, Mae, Sachi, and Sumi Miura. One Caucasian boy, Warren Walberg, was also in this class. At this service, Student George Shibata preached the sermon. Chaplain Alfred Klausler from near-by Fort Snelling, and the Rev. Robert Heyne of Waconia, Minnesota, then president of the Minnesota District of the Missouri Synod, also spoke briefly. The Rev. Harold F. Schweigert was the liturgist. Three members of this class were in training with the Army Intelligence at Fort Snelling at the time, and three members of the class were university graduates.¹⁰

An American nurse at Asbury Hospital, Irene Weiss, was instrumental in bringing her friend of Japanese descent, Anne Watanabi, into the Christian Church. Anne was a graduate of Hamline University and a registered nurse at Asbury Hospital. Anne brought her fiancée, Tad Sugiyama, into this circle of Japanese American friends. Tad had a Christian background and was very interested in having Anne learn about God's plan of salvation. Tad and Anne were married at the Fort Snelling chapel on July 26, 1945, by Chaplain Alfred Klausler. They were then instructed by Pastor Schweigert

¹⁰Schweigert, "Japanese Mission," p. 2.

and on August 5, 1945, they were baptized in St. Peter's Church.

It should also be mentioned here that the wonderful work being done by Chaplain Alfred Klausler at Fort Snelling among the Japanese American Soldiers stationed there, will undoubtedly prove a fruitful seed in our synod's work among these people.¹¹

Concerning his work at Fort Snelling, Pastor Alfred P.

Klausler writes:

I must have had at least five confirmation classes as I recall. Baptisms -- possibly 25 -- that would include infant. I had two choirs -- one an excellent Bach choir which I used on festival occasions. The senior choir numbered about 125 voices. Church attendance varied from 125 to 3000 when I had the use of the Fieldhouse for Easter, Christmas, Transfiguration, etc. I was blessed with several wonderful Episcopalian officers who were devout churchmen. Their cooperation was everything one would want and since I was the only chaplain for approximately 3800 men I could do as I pleased.

None of the above figures...are...documented but simply based on a memory of events about 7 years ago.¹²

At about this time Pastor W. A. Poehler of Trinity Congregation also confirmed one Japanese American young man.¹³

George Matsuoka, Tad Sugiyama's best friend and best man at his wedding, was the next man of this group of Japanese Americans to join the Christian Church. Tad brought him into the Church. George sent for his wife Kimi, so that they could be instructed together. After her arrival, they were in-

¹¹Ibid.

¹²A letter from Alfred P. Klausler to the writer, dated March 17, 1952.

¹³Schweigert, "Japanese Mission," p. 2.

structed and received into membership on November 4, 1945. Pastor George Shibata instructed them. After his graduation from Concordia Seminary, St. Louis, he had received a call to assist with the work among the Japanese Americans in the Minneapolis-St. Paul area. For a fuller discussion of his call, see Chapter V of this thesis.

During World War II almost all of the young men discussed in this chapter served in the armed forces of the United States. Many of them served in Army Intelligence because of their ability to use the Japanese language. Some of them served in the European theater, but most of them were active in the Pacific. A number of them served with the occupation forces in Japan after the war had ended. Among those who served in Japan were Toke Yonekawa, George Matsuoka, Kaz Miura, Yosh Oishi, and Tad Sugiyama. Ronald Yoshioka, Tsuk Tanaka, and Jimmy Kawanami served in Italy. While these men were serving their government in the armed forces, their wives were proving their loyalty to the United States at home. One of them, Mrs. Yosh Oishi, aided her country by teaching the Japanese language to Caucasian military men at the University of Minnesota.

Shortly after Pastor Shibata had begun his work in the Minneapolis area, a young lady named Rose Hara was brought into the Church. She became acquainted with the Church through the mission-mindedness of Miss Hazel Zimmermann, whose home was in Little Falls, Minnesota, but who at that

time was living and working in St. Paul. Miss Zimmermann and Rose were employed in the same office. Gradually their acquaintance grew. Miss Zimmermann's sincere and friendly interest in Rose caused Rose to inquire about the religion Miss Zimmermann professed.¹⁴ Miss Zimmermann introduced Rose to Pastor Shibata and to Dan and Ann Schoof. At that time Pastor Shibata was living with the Schoofs. He instructed her at the home of Dan and Ann, together with Hy Shishino's brother Tak, and Bob Sakai, the brother of little Janice Sakai. These three were received into membership with St. Peter's Church on New Year's Eve, December 31, 1945.

After Rose had become a Christian, she testified of her Savior to her sick and aged grandfather, to her Aunt Irene, and to her two young uncles, William and George Hara. Rose took Dan and Ann Schoof and Pastor Schweigert along with her and introduced them to her relatives. They continued to speak to Rose's relatives about the Christian religion. Pastor Schweigert instructed Grandfather Hara. The aged man passed away as a baptized Christian on Easter Sunday evening, April 17, 1949. Rose's Aunt Irene was also instructed and baptized by Pastor Schweigert. While she was in Minneapolis, she was very active in church work and belonged to the choir and the Walther League.

At about this time five children were baptized in Redeemer

¹⁴Zimmermann, op. cit., p. 128.

Lutheran Church, of which the Rev. Carl Peters is pastor.¹⁵

The Taiji twins, Bruce and Bryan, were baptized by Institutional Missionary Walter Melahn in St. Peter's Church on August 25, 1946. Sponsors for Bruce were Dan Schoof and Mrs. Dorothy Schweigert. Sponsors for Bryan were Vicar Paul Harms and Miss Bernadine Poehler. The twins were brought to baptism by their mother, Mrs. Umeko Kawakami Taiji. The Schoofs first came into contact with Mrs. Taiji about 1943. At that time she was still single, but was contemplating marriage to Masami Taiji. Mrs. Taiji's mother died when Umeko was small and Umeko was one of a large family. Mrs. Shibata, the mother of the Rev. George Shibata, had compassion on these children and took care of them for some time. Since Mrs. Shibata was a very consecrated Christian lady, she was concerned mainly with the salvation of the souls of the children. She took those children to the same Sunday School her son George was attending in Oakland, California, of which congregation the Rev. Frank A. Haedicke was pastor. Later Pastor Haedicke instructed and confirmed Umeko. For quite some time when she was on her own she forgot the real importance of her instruction and drifted away from her Savior entirely. But later on when she had children of her own she began to appreciate what her Savior meant to her. For that

¹⁵Ibid.

reason she brought her children to be baptized.¹⁶

St. Peter's Congregation in Minneapolis at one time enjoyed the membership of twenty-four Japanese Americans. One out of every nine of its members at that time was of Japanese descent. They found the fellowship and labor with these people to be rich in blessings for their congregation.¹⁷ Of this, Pastor Schweigert writes:

Their worship with us is a great blessing to the Caucasian members of the Congregation. It gives us in a concrete way the challenge and the opportunity to grow in the grace of God by learning to love and to appreciate these people, and that is not difficult to do.¹⁸

I think the most thrilling experience of my ministry was to officiate at our V-J Day Communion Service in which members of the two races knelt side by side at the Lord's altar in demonstration of the brotherhood which could exist and has since also developed in Japan.¹⁹

But when the Second World War had ended and the men in uniform returned home, almost all of these Japanese Americans left the Twin Cities. Most of them settled in the Los Angeles area, a few in the San Francisco area, and a few elsewhere. By the end of 1951 there was only one person of Japanese descent still in membership at St. Peter's, Raymond Takeuchi. Mr. and Mrs. Yonekawa held their membership in Redeemer

¹⁶The description accompanying slide no. 57 of a set of slides on work done by the Missouri Synod among the Japanese. This set was completed about 1946 by E. C. Zimmermann and is now in his possession.

¹⁷Schweigert, Letter to the writer.

¹⁸A letter from Harold F. Schweigert to A. M. Rehwinkel, dated Aug. 24, 1945.

¹⁹Schweigert, Letter to the writer.

Church in St. Paul. All the others moved to the West Coast, Mr. and Mrs. Joe Higuchi settling in Seattle, and the rest in the Los Angeles or San Francisco areas.²⁰ The work of the Missouri Synod in those areas is taken up in Chapter VI of this thesis.

At the same time the Japanese Americans migrated to their former homes on the West Coast, Dan and Ann Schoof also left Minneapolis for the West Coast so that they could be with their friends. They left Minneapolis on December 3 and arrived on the West Coast on December 11, 1946. Their work there will be discussed in Chapter VI of this thesis.

A good deal of credit for the successful beginning and continuation of the work among the Japanese Americans in the Twin Cities area must go to Dan and Ann Schoof. Of them and their work Pastor Schweigert says:

The unusual consecration and devotion of Mr. and Mrs. Dan Schoof to the cause of Nisei mission work is undoubtedly the greatest single factor in the beginning and carrying out of this splendid missionary effort.²¹

²⁰Ibid.

²¹Ibid.

CHAPTER V

GEORGE TOMOO SHIBATA

Throughout his seminary days Student George Shibata frequently spoke of his desire to bring the Gospel of Jesus Christ to the people in the land of his ancestors, Japan. Dr. Louis J. Sieck, president of Concordia Seminary, St. Louis, Missouri, a number of others at the Seminary, and leaders in the Board for Foreign Missions of the Lutheran Church--Missouri Synod had the same thought in mind. Thus George Shibata was undoubtedly more responsible than anyone else for the fact that the Missouri Synod undertook work in Japan at the end of the Second World War. Because of the central position that George Shibata played in this whole story, this chapter gives a biography of his life up to the time when he began to work in Japan in 1949.

George Tomoo Shibata was born on November 24, 1920, in San Francisco, California.¹ His father, Katsusuke Shibata, was born in 1884 in Fukuoka-ken, Japan, became a Christian in San Francisco, and was baptized into the Presbyterian Church. His mother, Isa Kaku, was born in 1880, also in Fukuoka-ken, Japan, became a Christian in Palo Alto, Califor-

¹Unless otherwise indicated, the material in this chapter was taken from a letter from George Shibata to the writer, dated Dec. 11, 1951, and from E. C. Zimmermann, "Biography of Rev. George Shibata," notes from class in "History of Missions in Japan," 1949-50, p. 129f.

nia, and was baptized into the Episcopal Church. George was their only child. He was baptized on November 24, 1921, by K. Emura of the Japanese Church of Christ in San Francisco. As a child he attended the public schools of Oakland, getting his elementary education at Parker School and his junior high education at Frick Jr. High School (seventh and eighth grades). He also attended Wanto Gakuin, the Japanese Language School.

In 1929 when George was in the third grade, his good friend and schoolmate, Robert Davidson, invited and brought him to the Sunday School of the Lutheran Church of Our Redeemer in Oakland, of which the Rev. Frank A. Haedicke was pastor. He attended that Sunday School regularly, was instructed by Pastor Haedicke, and on March 25, 1934, was confirmed by him in that church. Upon the encouragement of Pastor Haedicke and through the assistance of members of the congregation, George Shibata began to study for the holy ministry. He enrolled at California Concordia College in Oakland in 1934, and was graduated from the high school department of that school in 1938. At that time his mother did not want him to become a pastor. For that reason George attended the University of California at Berkeley during the school year of 1938-39, majoring in mechanical engineering. "While he was attending the University of California, his conscience urged him to prepare for the ministry for the sake of his people."² While attending the

²F. C. Streufert, "Japanese-American Mission," The Lutheran Witness, Sept. 11, 1945, p. 302.

university, he corresponded with Dr. Carl S. Mundinger, president of St. John's College, Winfield, Kansas, apparently considering enrolling at that institution.³ Meanwhile he persuaded his mother to agree to his continuing his ministerial studies. He returned to Concordia College in Oakland in 1939 and was graduated in 1941. During this time he served as president of the student body of that college. To earn some spending money he worked as a store clerk in the same store throughout his high school and college days.

In 1941 he enrolled at Concordia Seminary, St. Louis, Missouri. He received his degree of Bachelor of Arts in June, 1943. From the summer of 1944 till January, 1945, he vicared at Gresham, Wisconsin, where he taught school under Pastor W. J. Chellew at the Missouri Synod's Indian Mission there. He was on the ballot to serve as vice-president of the student body of Concordia Seminary during his senior year, but was defeated in the election by one of his good friends. However, he did serve as class representative on the student council. He wrote a dissertation on "Shinto, the Principle of Japan," and received his Bachelor of Divinity degree at the time of his graduation on July 13, 1945.

During his years at Concordia Seminary, Student Shibata was very active promoting the cause of missions among people of Japanese ancestry. As was indicated in Chapter IV, he

³A letter from Carl S. Mundinger to the writer, dated Sept. 19, 1951.

preached the sermons at two confirmation services for people of Japanese descent in St. Peter's Church in Minneapolis.

"Frequently he came to Minneapolis to encourage the young people of his race with the Word of God to accept Christ."⁴ Shortly before his graduation he was making monthly trips to Minneapolis. Because of the nature of his work, "during the past five months his monthly trips to Minneapolis were financed by the Minnesota District."⁵

For some time there had been a question as to where Candidate Shibata should be placed at the time of his graduation. Because of the war in the Pacific, the Board for Foreign Missions was in no position to extend him a call to Japan. Some suggested that he work among Japanese descendants on the Hawaiian Islands, but because of the war just ending, that, too, posed almost insurmountable obstacles. For that reason Dr. Louis J. Sieck, president of Concordia Seminary, arranged that the Emergency Planning Council extend him a call. This was approved by the Committee on Assignments. The Emergency Planning Council assigned him to serve among the group of people of Japanese ancestry in the Minneapolis area that had been gathered by Dan and Ann Schoof and by Pastor Harold F. Schweigert (see Chapter IV of this thesis). The Minnesota District Board of Directors accepted this pro-

⁴Harold F. Schweigert, "Japanese Mission," The Minnesota Lutheran, Sept., 1945, p. 2.

⁵Ibid.

posal of the Emergency Planning Council, and Candidate Shibata worked under the supervision of the Mission Committee of that board. Confirmation of this agreement was sent to Pastor Schweigert, which states:

Just wrote Dr. Streufert in St. L. that the Bd. of Dir. has accepted the proposal of the Emergency Planning Council that Mr. Geo. Shibata be assigned to the Mpls. field. I understand he will be ready to assume full-time duties on or about Aug. 5. May God then bless his labors most abundantly. He will, of course, be working under the supervision of our Mission Com. and will have to make regular monthly reports which will be sent to St. L., where the rule prevails: No report, no voucher, no check.⁶

Candidate George Shibata was married to Miss Sachiye Takahashi in St. Peter's Church, Minneapolis, on July 22, 1945.

⁶A post card from Waconia, Minn., unsigned, but undoubtedly written by Robert G. Heyne, Waconia, Minn., then president of the Minnesota District of the Missouri Synod, to Harold F. Schweigert, dated July 24, 1945.

F. C. Streufert, op. cit., states:
The Board of Home Missions, in co-operation with the National Planning Council, has now appointed Candidate Shibata to continue the work begun by St. Peter's Congregation and Pastor Schweigert under the supervision of the Minnesota District Board of Directors.

A letter from F. C. Streufert to George Shibata, dated Aug. 9, 1945, states:
Permit me to tell you that the Board of Directors of the Minnesota District resolved to accept the proposal made by Synod's Board of Home Missions (the National Planning Council cooperating) to grant the necessary support for your placement into the Japanese mission work begun by some of our Christians and under the guidance of Pastor Schweigert.

According to established policies you are placed under the direction and supervision of the Board of Directors of the Minnesota District or its Mission Committee.

The bride was a choice of Candidate Shibata's mother. St. Peter's Congregation "had the privilege and joy of substituting for the parents of George Shibata and his bride at their wedding. St. Peter's issued formal invitation to more than 160 guests."⁷ The congregation made all the arrangements for the wedding.

In the beautifully decorated sanctuary of St. Peter's Church they stood before the altar to be joined in holy wedlock by Pastor Schweigert. The Rev. Bert Streufert, of Green Isle, Minn., a close friend of the groom from seminary days, preached the wedding sermon; a group of eight attendants, four Japanese Americans and four Caucasian Americans attended the bride and groom. The church was filled to capacity with friends, the Twin City clergy, Japanese Americans and members of St. Peter's Congregation, invited by formal invitation. The newlyweds spent their honeymoon at Stocking Lake in northern Minnesota, a short distance from the Walther League Camp Emmaus. On Sunday, Aug. 5, the Walther Leaguers assembled at Emmaus raised an offering of \$56.00 for Japanese Mission work in the Twin Cities.⁸

Pastor Shibata greatly enjoyed the work of trying to build on what Mr. and Mrs. Daniel Schoof and Pastor Harold F. Schweigert had begun. He also had the opportunity to visit many congregations to speak about Japan and Japanese missions. While he was in the Twin Cities area, he also did a limited amount of prisoner of war work, particularly in Bismarck, North Dakota. He made this trip to Bismarck every third week during the winter of 1945 and 1946.

In 1946 Pastor Shibata was transferred by the Emergency

⁷A letter from Harold F. Schweigert to A. M. Rehwinkel, dated Aug. 24, 1945.

⁸Schweigert, "Japanese Mission," p. 2.

Planning Council to New Jersey. On October 27, 1946, he was ordained at Bridgeton and commissioned as a missionary at large in the Atlantic District by the Rev. H. J. Rippe.

At that time Seabrook Farms owned a former C.C.C. camp and German prisoner of war camp in New Jersey. They were using this camp to house their seasonal workers temporarily. Pastor Shibata worked among these second generation Americans of Japanese descent, usually called Nisei. He conducted services, held Bible classes, and had a Sunday School with an average of more than 160 children per Sunday in attendance. He also did some community social work, teaching children of Peruvian Japanese internees part time. His Vacation Bible School, which was conducted for five weeks, was a huge success. Eighteen teachers conducted the school, with an average daily attendance of 140 children. Pastor Shibata taught these children their Bible stories with the aid of a flannelgraph. Pastor Shibata writes:

The reason for using the flannelgraph teaching aids was first of all to cover up my poor teaching ability and secondly to keep the attention of half of the children while I was speaking to the other half in either English or Japanese. Some of the children did not know both languages, but only one.⁹

The average attendance in all services in Seabrook, New Jersey, in 1947 was forty. Seventy-two attended the Christmas morning service. In January, 1948, the Sunday School had an enrollment of 174 with twelve teachers. But by this time the

⁹Shibata, Letter to the writer.

colony at Seabrook was beginning to dwindle, since the Japanese population was moving back to California.¹⁰

About this time the possibility for the Missouri Synod to begin mission work in Japan loomed much larger. The Board for Foreign Missions was now definitely planning to send Pastor Shibata to Japan as soon as possible. Until he could be sent, he was enrolled in the Far Eastern and Russian Language School of the University of California. His course there lasted for only one semester. After that semester, he was tutored by a ninety-one year old former tutor of Mrs. Shibata, named Mr. M. Hayakawa. The Shibatas had found housing in Richmond, California, at that time, with the help of the Rev. Otto Rohrer, pastor of a Missouri Synod church in that city.

On Feb. 29, 1948, he [Pastor Shibata] delivered his first sermon in his home congregation, a sincere and penetrating message on "God's Concern for Us." He brought out the point that as surely as Jesus had concern for wicked Jerusalem, over which He wept, so surely also has Jesus concern for this new field of missions. He also included a heartfelt plea for prayers from all of us, for success in his future missionary endeavors in Japan.¹¹

Pastor George Shibata was commissioned as missionary to Japan on October 10, 1948. He was the first missionary of Japanese ancestry ever to receive these rites in the Lutheran

¹⁰A letter from George Shibata to E. C. Zimmermann, dated Jan. 23, 1948.

¹¹"Not Always Spectacular," The California and Nevada Lutheran, District Supplement to The Lutheran Witness, May 4, 1948, p. 2.

Church--Missouri Synod. The ceremony took place in the Lutheran Church of Our Redeemer in Oakland, California, where he had first become a Lutheran Christian some nineteen years before and where he also was confirmed. The commissioning sermon was delivered by Pastor Frank A. Haedicke. The commissioning was performed by the Rev. Robert G. Lange, chairman of the Board for Foreign Missions, assisted by Prof. Ernest Scaer, and Pastors A. Hansen, Herman Theiss, Carl March, Frank A. Haedicke, Arnold Levenhagen, and Otto Rohrer.¹²

The Shibatas had been scheduled to sail for Japan on March 18, 1949, but the ship that was to carry them was taken out of service, and they were not able to leave until April 15. They left on that date on the General Gordon. When they arrived in Honolulu, they were surprised by the Rev. Adolph Meyer, a pastor of the Missouri Synod stationed there. He very hospitably showed them around the island and introduced them to some of his Japanese neighbors. They arrived in Yokohama, Japan, on April 29, 1949, the date of the emperor's birthday. They were met at the dock by Missionary Shibata's father, Missionary and Mrs. William J. Danker, and Missionary and Mrs. Richard Meyer. Although Missionary Shibata had been the first missionary called by the Board for Foreign Missions to work in Japan, he was not the first to arrive

¹²Robert G. Lange, "The Rev. George Shibata Commissioned as Missionary to Japan," The Lutheran Witness, Nov. 16, 1948, p. 379.

there. Missionary William J. Danker, the second man called, was the first to arrive in Japan. He arrived there by plane on September 14, 1948. The permission for his entry into Japan had been arranged by Dr. O. H. Schmidt, Executive Secretary of the Board for Foreign Missions. Dr. Schmidt had arrived in Tokyo by plane on August 16, 1948, to survey mission prospects in Japan.¹³ Missionary and Mrs. Richard Meyer had arrived in Tokyo by plane on December 10, 1948, having been evacuated from China where they had been missionaries of the Missouri Synod.¹⁴

The Shibatas spent several days with Missionary Shibata's father in Totsuka and then moved to Meguro in Tokyo. Missionary Shibata then began language study one hour a week with Dr. Y. Negishi, a friend of his father, and for fifty-two years a professor at St. Paul's University, an Episcopal school. Missionary Shibata also immediately began active mission work among the Japanese people.

Mrs. Shibata, Sachiye nee Takahashi, was born in Oakland, California, on November 24, 1922. She was baptized as a child of Christian parents and was formerly a member of the Congregational Japanese Church in Oakland. She has two brothers, one older and one younger. Her schooling was entirely in the Oakland Public Schools. She studied Japanese

¹³"Open Doors Overseas," pamphlet published by the Board for Foreign Missions, 1949, pp. 3-7.

¹⁴A letter from Richard Meyer to A. M. Kuehnert, dated April 23, 1949.

under the tutelage of Mr. M. Hayakawa, referred to above. She received her instruction in the Christian religion from Pastor George Shibata and was received into St. Peter's Lutheran Church by the Rev. Harold F. Schweigert.

The Shibatas have four children: George Tomoyuki, born in Bridgeton, New Jersey, on February 4, 1947; Martha Tomiye, born in Oakland, California, on January 25, 1948; Mary Yuriko, born in Tokyo on April 29, 1950; and Paul Katsumi, born in Tokyo on October 13, 1951.

CHAPTER VI

WORK DONE IN OTHER PARTS OF THE U.S.A.

This chapter will discuss the work done by pastors, teachers, and members of the Lutheran Church--Missouri Synod among people of Japanese ancestry in various places throughout the United States. The work done in the Minneapolis-St. Paul area and in Seabrook, New Jersey, will not be mentioned again, since these two were already discussed in Chapters IV and V, respectively. The material in this chapter will be presented geographically, beginning with contacts made on the East Coast and then continuing westward until the West Coast projects are discussed.

New York City

Several people of Japanese descent are in membership with St. Matthew's Lutheran Church in New York City, of which the Rev. Alfred W. Trinklein is pastor. Mr. Zeuji Yomada has been in membership with this church since 1916. He is about seventy-seven years old and is a very faithful member.¹

Dr. Hiromichi Tsuda Narahara was confirmed as a child in 1937 by Pastor Trinklein. In October, 1951, he was in the medical division of the armed forces of the United States

¹A letter from Alfred W. Trinklein to the writer, dated Oct. 19, 1951.

stationed in Japan.²

The two children of Mr. Yamada, mentioned above, have changed their name to York. Both of them are married, each has two children, and both have been very faithful in their respective churches. Herman York and his family were transferred about 1949 by St. Matthew's Congregation to Our Savior's Congregation, Mineola, Long Island, New York, of which the Rev. A. Doege is pastor. Herman York is an architect. Carl York and his family were transferred about 1948 by St. Matthew's Congregation to Our Savior's Congregation, Fair Lawn, New Jersey, of which the Rev. E. J. Dunker is pastor. Carl York is a third owner of the Carroll Good Church Supply Company in New York City.³ He is also a member of the Board of Directors of the American Lutheran Publicity Bureau in New York City.⁴

Mrs. Toyi Taki Asai was baptized and confirmed in a Missouri Synod church in North Bergen, New Jersey. She was transferred by them to St. Matthew's Congregation in New York City in October, 1951. Her seven year old child attends St. Matthew's School.⁵

²Ibid.

³Ibid.

⁴A letter from Theodore Wittrock to the writer, dated Oct. 31, 1951.

⁵Trinklein, op. cit.

Jamaica, New York

A picture appeared in The Lutheran Witness early in 1952 under which was the following caption:

Twenty per cent of the enrollment at the Sunday School of Ascension Church, Jamaica, N. Y., represents eleven nationalities, including Chinese, Japanese-American, British, West African, Spanish, Belgian, Bulgarian, Indian, White Russian, Norwegian, and Puerto Rican. Many of the children are from United Nations families who reside in the community known as Parkway Village. The Rev. Julius B. Tusty is pastor.⁶

Pastor Tusty states that since this picture appeared in The Lutheran Witness these people have moved out of Parkway Village and are no longer with them. The two children of Japanese descent who came regularly and faithfully to their Sunday School while they lived there were Mimi and Gerry Wang. When visiting their parents, Pastor Tusty learned that Mrs. Wang was of Japanese ancestry and that her husband was Chinese. Mrs. Wang had lived in North Bergen, New Jersey, where she had been confirmed in Our Savior Church, of which the Rev. Carl Weidmann was then pastor.⁷

Raleigh, North Carolina

The Rev. Carl Streufert, pastor of Our Savior Lutheran Church, Raleigh, North Carolina, has contacted a Japanese student from Okinawa, Choju Tomoyose, who is attending State

⁶The Lutheran Witness, Jan. 8, 1952, p. 12.

⁷A letter from Julius B. Tusty to the writer, dated Feb. 5, 1952.

College there. Pastor Streufert writes:

During the [Christmas] vacation at State College here in Raleigh Choju Tomoyose stayed with us at the parsonage. We had the pleasure of showing him his first real Christmas. Christmas Eve before we opened our gifts, Choju read to us the 2nd chapter of Luke, after which we had a prayer. His English is progressing quite rapidly. At this time we also continued our discussions, and now Choju is reading the Scriptures very regularly. We hope to baptize him soon.⁸

⁸A letter from Carl Streufert to Won Yong Ji, dated Jan. 4, 1952.

Although Won Yong Ji is not Japanese, but Korean, it seems appropriate to say just a few words about him. The information which follows was given by him to the writer on Feb. 26, 1952.

Won Yong Ji was born on July 19, 1924, in Pak-Chun County, Pyung-Book Province, Korea, about sixty miles from the Korean-Manchurian border. His parents were descendants of poor tenant farmers. His father was a pious man and a man of his word. He was not a scholar, but was learned, and had been influenced by Confucianism. By trade, his father later became a carpenter. Won Yong's mother had very little education, but was a sincere woman who had genuine love for her children. Won Yong's father often told him: "Be a man of personality and knowledge!" "Don't become a slave of money or be flattered by the rich because you are materially poor." The economically underprivileged condition of Won Yong's parents was always a burden to the whole family. Because of this, Won Yong feels that if he had not become a Christian, he would undoubtedly have become a follower of Marxism. But, though he is materially poor, Won Yong is thankful to God that He has given him good parents and a good mind.

Won Yong's parents became Christian when he was eleven years old. They were brought to the Christian faith through an American medical missionary and a Korean Christian pastor of the Presbyterian Church.

Won Yong attended both state and mission schools in Korea. In July, 1947, he was graduated from Chosun Theological Seminary in Seoul, Korea. The following year he received a scholarship of \$2,000 from the men attached to the United States Air Force which was stationed in Kimpo, Korea. He came to the United States in April, 1948.

Luther, Pestalozzi, Tolstoi, and Kagawa were men who made

Painesville, Ohio

Zion Lutheran Church, Painesville, Ohio, enjoyed the membership of a Mr. and Mrs. Ishii for five or six years, between 1925 and 1930. He was Japanese and she was German. They left the Lutheran Church in 1930 when she became involved with the Jehovah's Witnesses. As far as Pastor Otto-mar E. Bickel knows, they have continued their affiliations with that group. They have one daughter who is now married and has two children. Pastor Bickel has contacted her, but so far she seems disinterested in the Christian Church. Pastor Bickel has been informed that the Ishiis were quite active in all the functions of the congregation while they

a deep impression on Won Yong when he was a boy. He looked on Luther particularly as a hero whom he practically worshipped in his teens. He read Luther's biography with great interest when he was fifteen years old. Won Yong was also influenced by a book written in Japanese on the heroic story of the Swiss people, The Righteous Men of Switzerland. Won Yong became acquainted with the Lutheran Church when he came to the United States through the Rev. E. R. Drews, then pastor of Trinity Lutheran Church, Olympia, Wash., now of St. Paul, Minn.

Won Yong studied in colleges in California for two years. During that time, he read a number of books on the Lutheran Church and was a regular reader of The Lutheran Witness. He enrolled in Concordia Seminary, St. Louis, Mo., in Sept., 1950. He was still at this institution in March, 1952. His chief interest is in Christian education. After completing his studies at Concordia Seminary, he intends to return to Korea as a Lutheran missionary, preferably as a teacher on the secondary level. He says that his motto of life is still the same as it was during his teen age, to be the friend of the poor. Won Yong concludes with the words: "To be the true friend of my countrymen bringing to them the true living message of God in Christ Jesus is what I am living for."

were members of Zion Church. In December, 1951, they were still living in Painesville, not too far from Zion Church.⁹

Chicago, Illinois

A young man of Japanese ancestry entered Concordia Seminary, St. Louis, in the fall of 1951. He is Toshio Okamoto. He was born in Chicago on December 3, 1931. He is the son of Knosuke Okamoto and Ique nee Tomita. His parents came to this country from Japan in the early 1920's. His mother had been a member of the Congregational Church in Japan. Toshio's oldest sister was baptized and confirmed in an American Lutheran Church near their home in Chicago. She still retains her membership there. About 1933 a new mission was started by the Missouri Synod in northwest Chicago called Our Savior's Lutheran Church, of which the Rev. D. C. Hennig is pastor. As a result of a church canvass conducted by that church, Mrs. Okamoto began attending the new Lutheran mission near their home. Later Toshio began attending Sunday School at Our Savior's Church. One of his brothers and one sister attended Messiah Lutheran School. In 1937 Our Savior's Church built a basement, and in this basement conducted a two-room Christian Day School. Toshio enrolled in this school in 1937 and was graduated from it in 1945. He had been baptized in Our Savior's Church before entering school, and was con-

⁹A letter from Ottomar E. Bickel to the writer, dated Dec. 1, 1951.

firmed in 1945 by Pastor D. C. Hennig. Toshio had always wanted to be a minister of the Gospel. His pastor suggested that he attend Concordia College, Milwaukee, Wisconsin. He enrolled there in the fall of 1945 and was graduated from that school in the spring of 1951. That fall he enrolled in Concordia Seminary, St. Louis, as was mentioned above. He is the second youngest of six children, five of whom were confirmed in Our Savior's Church. His mother is now also a member of that church.¹⁰

The Rev. A. C. Dahms, pastor of St. James Lutheran Church, Chicago, Illinois, has made several contacts with people of Japanese ancestry. On April 2, 1944, he confirmed Ellen Mitsuye Fujibayashi and Herbert Nakata. On April 14, 1946, he confirmed Masato Fujibayashi.¹¹ Masato was born in Chicago on July 13, 1932, and is the son of Thomas and Virginia Fujibayashi. He also was graduated from St. James Lutheran School in 1946.¹² In 1945 Douglas and Gilbert Yoshida attended St. James School and were in grades one and three, respectively.¹³

¹⁰An interview with Toshio Okamoto in the fall of 1951.

¹¹A letter from A. C. Dahms to the writer, dated Nov. 19, 1951.

¹²Yearbook of St. James Lutheran School, Chicago, Ill., for 1946.

¹³Yearbook of St. James Lutheran School, Chicago, Ill., for 1945.

Arlington Heights, Illinois

The Rev. Luther V. Stephan, pastor of St. Peter Lutheran Church, Arlington Heights, Illinois, has worked with quite a number of people of Japanese ancestry. His activity with them began when Mr. and Mrs. Rokuro Okubo settled in Arlington Heights after the United States government inaugurated the relocation plan for Japanese internees. They had been in a camp in California before that time, where a baby girl was born to them. Before Pearl Harbor Mr. Okubo had been in business for himself in Los Angeles. He was a graduate of the University of Washington. On the evening of December 7, 1941, he was attending a banquet at which he received a silver trophy for his prowess on the golf course. When news came over the radio that war was imminent, he threw the trophy into the back seat of his car and left the celebration. His wife is a graduate of a business school. In the summer of 1944 Mr. Okubo began working on a farm near Arlington Heights. The Okubos and their three daughters at that time were living in a well-appearing garage apartment on the farm. Mr. and Mrs. John Oltrogge and their daughter, Jeanette, befriended the Okubos from the start. They were next-door neighbors and members of St. Peter Congregation. The Oltrogges gave garden space to their relatives, Mr. and Mrs. John Meyn, who lived in Arlington Heights. Joan, daughter of the Meyns, is a cousin of Jeanette Oltrogge and is about the same age as she. Joan and Jeanette played with the Okubo girls while their

parents were working in their Victory Gardens. Their friendship led to a discussion of schooling in August, 1944. That fall two of the Okubo children were enrolled in St. Peter Lutheran School.¹⁴ They were well received by the other children and made a fine reputation for themselves. Pastor Stephan had the privilege of baptizing the three children of Mr. and Mrs. Rokuro Okubo on October 15, 1944. Their names are: Virginia Sayo, born on August 19, 1936; Joan Kayoko, born on October 31, 1939; and Phyllis Chizuko, born on June 16, 1942. On May 20, 1945, after the usual instruction period, Pastor Stephan confirmed Mr. and Mrs. Okubo and received them as members of St. Peter Congregation. About two years later the family moved to Libertyville, Illinois, and were transferred to St. John Lutheran Church, a Wisconsin Synod congregation, of which the Rev. W. H. Lehmann was pastor. At the end of 1951 they were loyal members of that congregation.¹⁵

On May 12, 1946, Pastor Stephan baptized the three children of the Toru Sato family: Darlene Mariko, born on December 23, 1943 (Mariko being in memory of the Virgin Mary); Allan Yoshio, born on February 17, 1940; and Marvin Tetsuji, born on August 17, 1938. The family moved to Chicago about a year later when Pastor Stephan was seeking to win the par-

¹⁴A letter from Luther V. Stephan to E. C. Zimmermann, dated Aug. 27, 1946.

¹⁵A letter from Luther V. Stephan to the writer, dated Nov. 14, 1951.

ents for his adult class. He referred them to Pastor Erwin H. Meinzen, then of Immanuel Church, Chicago. Since that time Pastor Stephan has lost track of them. Their children attended St. Peter School while they lived in Arlington Heights.¹⁶

Pastor Stephan baptized two children of Mr. and Mrs. Hare Maede on October 13, 1946: Beverly, born on May 23, 1942; and Ellen Joy, born on December 7, 1945. Since Mr. Maede followed the Buddhist religion, the parents never came to church. Since that time the family has moved away and left no address. The children did not attend St. Peter School.¹⁷

On April 10, 1949, Pastor Stephan confirmed Caroline Nobuko Kadoyama, daughter of Mr. and Mrs. George Kadoyama, with the regular children's confirmation class. Caroline attended St. Peter School for several years and was still a member of St. Peter Congregation at the end of 1951.¹⁸ -- In the spring of 1946 the ladies' societies of St. Peter Congregation donated \$50 to the Rev. George Shibata for the purchase of a mimeograph machine.¹⁹

Springfield, Illinois

On June 24, 1935, a mother and two children boarded a

¹⁶Ibid.

¹⁷Ibid.

¹⁸Ibid.

¹⁹Stephan, Letter to Zimmermann.

ship on the coast of California which was bound for Tokyo, Japan. The death of their husband and father was the incident directly responsible for their emigration. The two children in this family were Tosh Takeuchi and his sister, Emiko. While they were in Tokyo, Tosh and Emiko lived with an uncle and aunt. During World War II, the house they were occupying was bombed, causing considerable property damage. Although Tosh received a slight concussion, he and his sister survived the bombing. Tosh was graduated from a Japanese high school in 1947. Soon after this he and his sister returned to the United States, joining their mother, who had returned in 1936. Their reunion was very joyful, since it followed a separation of eleven years. While on the West Coast, Tosh met Mr. and Mrs. Daniel Schoof at the Walther League Hospice in Los Angeles, of which Mr. Schoof was manager.²⁰ This Christian couple testified to Tosh what their faith in Christ meant to them. After being instructed in the Christian religion, Tosh was baptized and confirmed in the summer of 1951 in the Walther League Hospice in Los Angeles by Pastor Herbert Borchers. Tosh was then encouraged to study for the ministry. In the fall of 1951 he enrolled in Concordia Seminary, Springfield, Illinois. His board and room were being financed by Grace Church of Los Angeles, and his personal expenses by Mrs. Ann

²⁰Robert Thaelke, "Freshman Florescence," The Springfielder, Nov., 1951, p. 15.

Schoof.²¹

St. Louis, Missouri

A number of contacts with people of Japanese ancestry have been made in the St. Louis, Missouri, area. The first of these to be considered was made by the Rev. Henry W. Holls, city missionary in St. Louis, when he contacted George Shimizu. George Shimizu was born in Tokyo, Japan, on November 3, 1896, the only son of a Japanese family. He came to the United States in 1907 with an American circus company that had performed in Tokyo and had then brought George back to this country as an acrobat. Later he left the circus and became interested in photography. After January 6, 1930, he was confined to Robert Koch Hospital in St. Louis as a victim of tuberculosis. Here he received a Bible, which he had never read before. Pastor Holls taught him how to read and use his Bible. After George Shimizu had carefully and intensively studied the Scriptures, he was baptized by Pastor Holls in 1930.²²

Mary Yamada was a young lady of Japanese descent whose home was near The Dalles, Oregon. During World War II she was first interned in California. Mary spent several years

²¹A letter from Tosh Takeuchi to the writer, dated Feb. 2, 1952.

²²Henry W. Holls, "The Gospel Has Found George," The Lutheran Witness, Nov. 25, 1930, p. 404.

at this relocation camp with her family. After completing her high school education she wanted to be independent. She then worked at a camp in Arkansas, after which she was sent by the War Relocation Authority in 1943 to work as a practical nurse at Koch Hospital in St. Louis. Because of her Japanese ancestry, she was treated with suspicion by many of the patients. She continued to perform her duties quietly and conscientiously, but she was always sad. She was seldom if ever seen smiling. Soon many of the patients and employees at the hospital began to feel more kindly towards her, since they realized that she was not responsible for the brutality of the leaders of the nation from which her ancestors had migrated.²³

Miss Florence Storck, a Lutheran Deaconess, met Mary at Koch Hospital and learned that she was not a Christian. Miss Storck invited her to attend the chapel services at the hospital that had been arranged for the convenience of the nurses and employees, but she was not interested. Mary wanted to be alone. Her sadness soon began to turn into tears. She would be seen crying while on duty and in the evenings she would be heard sobbing on her bed. She felt that everyone else was more fortunate than she. She didn't care to live any longer and for a time she even spoke of

²³A letter from Florence Storck to E. C. Zimmermann, dated Aug. 19, 1946, and Florence Storck, "Adventures in Faith," a radio script dated Sept. 14, 1944.

suicide.²⁴

One day Miss Storck learned from a patient that Mary had never read a Bible and didn't have a Bible to read. She had not attended Sunday School in her youth and she remembered having attended church only once. The next time Miss Storck visited the hospital, she brought along a new Bible, a devotional booklet, and a small mirror upon which was printed a Bible passage. Mary accepted the gifts with thanks and asked very politely: "Where would you suggest that I begin to read the Bible?" Several weeks later Mary attended church. After having attended for about three weeks, she took a leave of absence from the hospital to visit her family in camp. It was felt that Mary was perhaps homesick and that this visit to her parents might be beneficial to her. But after her return to the hospital she stated that she felt worse than ever before. The doctors at the hospital then began to take interest in Mary's case.²⁵

Miss Storck suggested to Mary that perhaps it would be good for her to take another position. She said she would like to do so, but was afraid she could not at that time. She complained that her head hurt continuously, that she was not able to sleep at night, and that she felt she was losing her mind. After things became more involved, Mary put in her

²⁴Ibid.

²⁵Ibid.

resignation at Koch Hospital and Miss Storck promised to help her find another job. But the job Miss Storck had in mind did not materialize. Mary then became a member of the Storck household and was accepted by them as a member of the family. This was in June, 1944. Miss Storck then began to instruct her in the Christian religion. As her faith in her Savior grew, life took on new meaning for her. The happiest day of her life was September 3, 1944. On that date she was baptized and confirmed at Epiphany Lutheran Church by Pastor Delvin E. Ressel.²⁶

Mary then began to work in the diet kitchen at Lutheran Hospital in St. Louis. In February, 1945, she was accepted in nurses training there. She was graduated about three years later. During the first part of her nurses training she took instructions again with Pastor Ressel's adult class. During her vacation in the summer of 1946 she visited her two little brothers in Wiser, Idaho. She presented them with a gift on that occasion, Egermeier's Bible Story Book.²⁷

The Rev. Karl H. Meyer made several contacts with people of Japanese descent while he was pastor of the Village Church of Ladue, a suburb of St. Louis. The first such contact made by him was with the Dan Sakaharas. Prior to World War II, Mr. and Mrs. Dan Sakahara had lived at Takoma, Washington.

²⁶Ibid.

²⁷Ibid.

When the war began, they were interned on the West Coast. During the war there were some Army people living at Jefferson Barracks, Missouri, who were acquainted with the Sakaharas. These Army people arranged to have the Sakaharas brought to St. Louis to work for them. Miss Florence Storck, a Lutheran Deaconess in St. Louis, mentioned above, came into contact with these Army people. Miss Storck's friend, Mary Yamada, also mentioned above, was a friend of the Sakaharas. One day Miss Storck called Pastor Meyer and informed him of the Sakaharas. Pastor Meyer called on them. They began to attend his church and the children began attending Sunday School. After instructing them in the Christian religion, Pastor Meyer confirmed Mr. and Mrs. Sakahara, baptized and confirmed their daughter Arlene, and baptized their daughter Lois on Palm Sunday, March 21, 1948. In January, 1952, Lois was attending confirmation instructions at the Village Church of Ladue, of which the Rev. Paul Boecler was then pastor.²⁸

The Sakaharas had friends of Japanese ancestry living in the St. Louis area. They invited some of these people to their house. At these informal gatherings, Pastor Meyer held religious discussion periods. Among those who attended these discussions were Mr. and Mrs. Pat Matsushita. After further instruction by Pastor Meyer, they also were received into

²⁸Telephone conversation with Karl H. Meyer on Nov. 22, 1951. This information was written up by the writer and corrected by Pastor Meyer, the latter returning it in a letter dated Jan. 4, 1952.

membership on July 31, 1949, he by confirmation and she by baptism and confirmation. Several other families had been attending the church at Ladue at that time.²⁹

Staff Sergeant W. W. Galen, of Creve Coeur, St. Louis County, was stationed in Japan for five years after World War II.³⁰ In 1947 he met Kesae Terao in Tokyo.³¹ They were married in the American consulate there. While they were visiting with his parents, Mr. and Mrs. Eli Galen, in December, 1951, Mrs. Galen expressed a desire to become a Christian. She took a course of instruction in the Christian religion and was baptized in Immanuel Lutheran Church, Olivette, St. Louis County, by Pastor Walter Hoffmann, on December 16, 1951. In the same service the three year old son of Staff Sergeant and Mrs. Galen, named Namoru, was baptized as William Galen.³²

Kansas City, Kansas

In January, 1952, Pastor Karl Meyer, formerly pastor of the Village Church of Ladue, mentioned above, but now pastor of Immanuel Lutheran Church, Kansas City, Kansas, made a new

²⁹Ibid.

³⁰"Japanese Wife and Son of Soldier Here to Adopt Christian Faith," St. Louis Post-Dispatch, Dec. 13, 1951, p. 3A.

³¹"GI's Japanese Wife and Son, 3, to Join Lutheran Church," St. Louis Globe-Democrat, Dec. 14, 1951, p. 2B.

³²"Japanese Wife and Son of Soldier Here to Adopt Christian Faith," op. cit.

contact with two Japanese families. They were the families of Dr. K. K. Furuichi, a dentist, and a Matsushita family. This contact was made through the Rev. N. Brandt, pastor of Immanuel Lutheran Church, Lawrence, Kansas. Sodaka Matsushita was attending Kansas University in Lawrence.³³

Concord, Nebraska

The Rev. R. Herrmann, of Concord, Nebraska, took up the study of the Japanese language several years ago. His first tutor was Pastor George Shibata. Then he had a new language teacher every year, including several Japanese ladies. In November, 1951, he had no tutor, but intended to try to find one, since Book V with which he was working had no printed vocabulary. Though he had no immediate opportunity to use the language, he took up its study feeling that this knowledge could sometime be used in the service of the Church, perhaps through translation work or otherwise.³⁴

San Antonio, Texas

Contacts with people of Japanese descent began in Mt. Olive Lutheran Church, San Antonio, Texas, when the Rev. Arthur C. Repp, now professor at Concordia Seminary, St.

³³A letter from Karl Meyer to the writer, dated Jan. 4, 1952.

³⁴A letter from R. Herrmann to the writer, dated Nov. 15, 1951.

Louis, was pastor there. On April 6, 1941, Pastor Repp baptized Frank, Ken, and Anita Kuwamura and confirmed Helen Kuwamura. Their sister Alice was confirmed by him on April 18, 1943. A younger brother Fred was baptized by Pastor M. L. Koehneke on October 29, 1944. Ken Kuwamura was confirmed by Pastor Koehneke on June 5, 1949. In October, 1951, Anita and Fred were not yet of confirmation age, but both were in Mt. Olive Lutheran School and Sunday School. At that time the members of this family who had been confirmed were still members of that church. The parents of these children were not members.³⁵

Four children of the Kawazoe family, Robert, Howard, Richard, and Nancy, were baptized by Pastor M. L. Koehneke on October 12, 1947. A younger brother, Donald Ray, was baptized by him on May 14, 1950. In October, 1951, none of these were as yet of confirmation age, but Howard and Richard were in Mt. Olive School. The parents of these children were not members of Mt. Olive.³⁶

Ruth Aono, a crippled girl who lived near Mt. Olive School, entered that school in 1941. She was a special student in that school after completing the grades, taking high school courses there. Her parents were Baptists.³⁷

³⁵A letter from Erna Schroer to the writer, dated Oct. 15, 1951.

³⁶Ibid.

³⁷Ibid.

Bruce Omura entered the kindergarten of Mt. Olive School in the fall of 1951. Contact with him came through the Kawazoe family. His parents were Methodists.³⁸

Twin Falls, Idaho

Several contacts have been made by the Rev. R. C. Muhly, of Twin Falls, Idaho. The Takahashi family joined Immanuel Lutheran Church there in 1948, largely because the children had been enrolled in the Lutheran parish school.³⁹ Their son, Howard, was confirmed by Pastor Muhly in 1949 and in the fall of that year entered Concordia College, Portland, Oregon, to begin his preparation for the Lutheran ministry. Howard was born in Seattle, Washington,⁴⁰ but was baptized by Pastor Muhly in Twin Falls.⁴¹ Pastor Muhly states that Howard's father, John, was treasurer of the congregation in November, 1951, and was doing a fine job. John's wife, Mary, was active in their Lutheran PTA and Lutheran Women's Missionary League. The family was very regular in church attendance and had an excellent record in Communion.⁴²

³⁸Ibid.

³⁹A letter from R. C. Muhly to the writer, dated Nov. 28, 1951.

⁴⁰A letter from Thomas Coates to the writer, dated Oct. 10, 1951.

⁴¹A letter from Howard Takahashi to the writer, dated Nov. 19, 1951.

⁴²Muhly, op. cit.

The Yonemura family became members in Twin Falls in 1950. Their children were in the parish school and were gained for membership in that way. The three children of the Mamasaki family were baptized by Pastor Muhly in 1950, though their parents were still Buddhists. Pastor Muhly states that the parish school and the Vacation Bible School have been excellent mission agencies for their congregation.⁴³

Anaheim, California

The two oldest girls of the William S. Fukuda family came to Zion Lutheran Sunday School in Anaheim, California, already before World War II. They were first brought there by some of the neighboring children with whom they were playmates.⁴⁴ On February 15, 1942, upon the request of both parents, the Rev. L. E. Eifert, then pastor of Zion Church, baptized these two girls as well as their youngest sister, Janet, Lou Ann, and Mary Helen.⁴⁵ A picture taken on that date appeared in The Walther League Messenger of April, 1945.⁴⁶ The article accompanying this picture was prompted

⁴³Ibid.

⁴⁴A letter from L. E. Eifert to E. C. Zimmermann, dated Aug. 22, 1946.

⁴⁵O. H. Theiss, "The League Mirror," The Walther League Messenger, April, 1945, p. 301.

⁴⁶Ibid., p. 300.

by a statement which appeared in The Nation, where it had been stated that the Fukuda family, the first family of Japanese descent to return from a relocation center to Orange County, California, after the war, had been warmly welcomed by their neighbors upon their return home. The children had been taken immediately to the Lutheran Church to practice the Christmas program. While the Fukuda family had been at the relocation camp at Poston, Arizona, Zion Church had sent the children their Sunday School lessons by mail. Later when they moved to Littleton, Colorado, the children attended the Lutheran Sunday School there.⁴⁷

After their return from the relocation camp, their two baby boys were baptized by Pastor Eifert. In the fall of 1945 Mr. and Mrs. Fukuda, entirely of their own accord, enrolled in Pastor Eifert's adult membership class, and were received into membership on March 10, 1946. Mr. Fukuda was baptized at that time. Mrs. Fukuda immediately joined the Dorcas Guild of Zion Church. The family enjoyed a high regard in the community and in the church. They owned their own home and ranch.⁴⁸ The children later attended the parish school of Zion Congregation, and were very faithful in church attendance.⁴⁹ By October, 1951, the two oldest girls

⁴⁷Ibid., p. 301.

⁴⁸Eifert, Letter to Zimmermann.

⁴⁹A letter from L. E. Eifert to the writer, dated Nov. 20, 1951.

had been confirmed and were active in Bible Class and Walther League. The younger children were attending the parish school and Sunday School. In the fall of 1951 the Fukuda children brought their two young cousins to Sunday School. Their family name was Shimada. Because this had taken place so recently, the Rev. Edwin H. Pflug, then pastor of Zion Church, had been unable to consult with their parents about their baptism.⁵⁰

Los Angeles, California

As was stated in Chapter IV, many of the people of Japanese descent who had been in the Minneapolis-St. Paul area returned to the West Coast as soon after World War II as they were permitted to do so. Five of these young people from the Twin Cities area returned to Los Angeles. The Rev. Immanuel F. Hodde, pastor of Trinity Lutheran Church, Los Angeles, writes:

When they came to L.A. they came to Trinity at the suggestion of Rev. Harold Schweigert of Minneapolis--St. Peter's Lutheran. They were in membership here for about one year. They came to church quite faithfully, but never communed during all that time. We tried to integrate them into our Walther League program but they remained distant. They did not even respond when the Leaguers made personal calls on them. Then Ann and Dan Schoof came out to California....Although they received every courtesy of myself and of the members of the congregation, they found it proper only to criticize. Though we found living quarters for them and

⁵⁰A letter from Edwin H. Pflug to the writer, dated Oct. 1, 1951.

employment and befriended them in other ways, they chose to join another congregation. About the same time four of the Japanese moved into the proximity of Grace Chapel and I suggested that they might transfer there. Rev. H. H. Borchers, Associate Pastor of Grace, took them under wing. He seemed to click with both the Schoofs and the Japanese.⁵¹

Letters written by Hy Shishino to Pastor Schweigert at the time these people had moved to the Los Angeles area indicate that Pastor Hodde did all he could to help them out and that they appreciated his efforts. Hy Shishino writes:

Last Sunday we visited the Lutheran Church on 18th and Cherry, under Rev. Hodde. Many members of the congregation welcomed us and all in all, we almost felt like we were back in Minneapolis. Kaz, Sachi, Mae and Sumi, Tak and I all went together....Guess we'll be going there from now on.⁵²

Reverend Hodde called me up on the phone as soon as he received your letter concerning our status in St. Peter's Church and he also asked all of us to become members of his church. This transferring of membership really had me confused for awhile but Reverend Hodde, after yesterday's service seemed so nice and anxious to help us out in every way, that we finally promised to join Trinity Congregation....I'd like to have my records transferred to Trinity as soon as possible and Kaz would like to have his sent along too. I didn't get a chance to speak to the girls about switching to Trinity but as long as Kaz and I are having ours transferred I think they will want theirs along too and I hope its convenient enough for you.⁵³

One of the first places visited by Dan and Ann Schoof after their arrival on the West Coast on December 11, 1946,

⁵¹A letter from Im. F. Hodde to the writer, dated Oct. 4, 1951.

⁵²A letter from Hy Shishino to Harold F. Schweigert, dated Aug. 8, 1946.

⁵³A letter from Hy Shishino to Harold F. Schweigert, dated Sept. 23, 1946.

was the home of Mrs. George Sakai and Janice near Fresno. Janice invited her cousins and friends to attend the Bible Class conducted by the Schoofs there every afternoon. Soon Dan and Ann returned to Los Angeles, lived there in a hotel for a month, and then accepted the positions of manager and housemother of the Walther League Hospice. They also had an apartment there.⁵⁴

The first church they went to was that of Rev. Hodde in downtown Los Angeles. But for some reason they were not satisfied there, nor could they feel at home under Rev. Hodde's leadership. So they visited around and found Grace Chapel. They were so pleased with Rev. Borchers' ministrations and were accepted so well into that congregation, they were loathe to leave it later on. Mr. and Mrs. Schoof had also become the spokesmen for the Japanese. If something won their approval, they would win the Japanese over; if something was not to their approval, they would likewise discourage it with the Japanese.⁵⁵

About this time Misako Miura and Marilyn Iseri returned to Los Angeles as graduate nurses after taking their training in Rochester, New York. They began attending church services with Misako's sister, Sumi, at Grace Chapel. There they became acquainted with the Schoofs and with Pastor Borchers. These two young ladies together with two Caucasian girls who lived at the Walther League Hospice were instructed in the Schoof apartment by Pastor Borchers and were received into membership with Grace Congregation by him on August 15, 1948.

⁵⁴Material taken from the captions written under pictures in a photograph album belonging to Mrs. Ann Schoof.

⁵⁵A letter from Eugene H. Storm to the writer, dated Feb. 5, 1952.

Marilyn soon brought her friend Akira Hedani to church, but he was then called into the Army and served in Hawaii until his discharge. Marilyn and Akira were married on March 18, 1950, by Pastor Borchers. Several months later Akira was again called back into the Army.⁵⁶

On October 17, 1948, Mrs. Grace Sakai was baptized in Pella Lutheran Church, Del Rey, California, by the Rev. A. P. Anderson. Pastor Schweigert states that this church is affiliated with the Evangelical Lutheran Church. Following her own baptism, many members of her family, including several grandchildren, were baptized.⁵⁷

On May 15, 1949, a group of thirteen people of Japanese descent were received into membership with the Church by Pastor Borchers. They were: Robert Kanegawa, Kay Wada, Jimmy Tsutsui, Mr. and Mrs. Ronald Yoshioka and their child Toni Kay, Hisachi Fujimoto, William Megumi Doi, Michi Fujimoto (no relation to Hisachi), and four Tanaka children, Kenny, Ricky, Aileen, and Ray Mitsuru. Hisachi Fujimoto, Kay Wada, and Robert Kanegawa were close friends. Hisachi and Kay had just returned to the United States from Japan. Kay had some previous acquaintance with the Christian religion, but Hisachi and Robert were brought up strictly in the Buddhist religion.⁵⁸

⁵⁶Schoof photograph album, op. cit.

⁵⁷Ibid.

⁵⁸Ibid.

Jim Tsutsui and Sumi Miura were married by Pastor Borchers on September 10, 1949. Daniel Yoshiro Oishi, the son of Mr. and Mrs. Yoshiro Oishi, was baptized by him on February 5, 1950. Ray Takeyama, Micky Kitahara, his son Michael Kitahara, and Mr. Kaname Kudo were received into the Church by Pastor Borchers on June 25, 1950.⁵⁹

About 1949 the Southern California District Mission Board began to act on its desire of many years standing to have a Japanese Mission in the district.

They now had a nucleus to work around (about 25) and that would be a good start. But the Mission Board took it for granted (as anyone would perhaps do) that they would be the nucleus for the work, and would be happy to be such. So they called someone to be the Missionary to the Japanese without having any understandings at all with the Japanese.⁶⁰

Candidate Eugene H. Storm received the call to begin this work upon his graduation from Concordia Seminary, St. Louis, in June, 1949. He began work among these people of Japanese descent in September, 1949. His ordination and installation service took place on October 9, 1949, in Grace Chapel, with the Rev. Herbert Borchers officiating.⁶¹

Pastor Storm continues:

Upon my arrival, it was soon discovered that these Japanese were more than happy at Grace Chapel and had little enthusiasm to be the nucleus--which would mean leaving the ministrations of Rev. Borchers, leaving the services

⁵⁹Ibid.

⁶⁰Storm, op. cit.

⁶¹Ibid.

of the Chapel, etc. This they were not willing to do. Nor were the Schoofs willing to do this. They would help start another mission and if it was a success they would then go over to it.

But they were right in the midst of the best Japanese area in Los Angeles. Seeing, however, that they were not willing to become the nucleus, or very much prone to do so, the Mission Board and I decided it would be best and cause the least disruption if my work would center elsewhere without these Japanese. So work was started on the East Side of Los Angeles, known as Boyle Heights. Here work started with good results. After the third week an adult class was started, a place was rented, and in December the first service was held (the Sunday before Christmas). Two adults and three children were baptized. However, here it soon came to light that the Schoofs were sometimes using poor tact.

They of course were very happy that services were being held and that Japanese were being won. They accepted these Japanese into their home and visited them often. But in their visits it appears (no facts) that they discussed the work in disparaging terms, bringing to light too many of the difficulties, etc. So some of those who had been coming to church grew cold to the work and dropped out. The Schoofs were bitter now 1) because they were not approached by me for advice (they felt they were the only ones who really knew how to win the Japanese). This was not done too often since the work was not in their area and our mission was forced to go elsewhere and 2) they felt left out of the mission work since they and the Japanese already won were not part of the work.

Taking this problem then to the mission board who had the responsibility, they decided the work was not progressing as it should and that too much disunity had arisen. Also that the work would progress almost as well, if not as well, under the circumstances, if it was carried on exclusively through Grace Chapel and Rev. Borchers, who had the larger number of Japanese in membership. They were happy there. So they closed the Japanese Mission under the sponsorship of the District in October, 1950, but did not stop the work among the Japanese. They felt the Schoofs would be happier if they were the leaders and could do effective work (perhaps not as effective as if it were truly a Japanese Mission, but they would make progress). They felt that the time was not really ripe for a distinct Japanese Mission. It could and would be ripe as soon as the Japanese themselves wanted it (and not a fancy of the Mission Board or the Schoofs) and they

would become the nucleus.⁶²

San Pedro, California

Three families from the Twin Cities area, the Yosh and Joan Oishis, the George and Kimi Matsuokas, and the Tad and Anne Sugiyamas, settled in San Pedro. Services for these people were begun on September 17, 1950, by Pastor Borchers. They were conducted every other Sunday afternoon. Whenever Pastor Borchers was not able to take this service, he or the Schoofs would contact someone else to do so. Besides the families mentioned, Anne Sugiyama's youngest sister, Irene Watanabe, and her husband, Dr. Aramaki, became members of this mission. They had been married at the All Peoples Church, but joined the Lutheran group soon afterwards. There were seven children in the Sunday School in San Pedro. These services continued until September, 1951. At that time Pastor Borchers accepted a call to Bethany Church in Hollywood. The group at San Pedro then suggested trying to see if the Southern California District Mission Board would call a man to the Los Angeles group, since the majority live there. Those from San Pedro would then come to Los Angeles to attend services.⁶³

By long distance telephone on December 2, 1951, Mrs. Ann

⁶²Ibid.

⁶³A letter from Mrs. Ann Schoof to the writer, dated Nov. 27, 1951.

Schoof informed the writer that on December 1 between 9:30 and 10 a.m., Dan Schoof, her beloved husband, had stepped out of their house in Los Angeles to look at the flowers. While he was outside, he collapsed and passed away. His funeral was on Wednesday, December 5, 1951.

Oakland, California

The Rev. F. A. Haedicke, pastor of the Lutheran Church of Our Redeemer in Oakland, California, made several contacts with people of Japanese ancestry. His first convert was George Shibata, whose biography is given in Chapter V. On March 17, 1940, he confirmed Miss Ume Kawakami. She was born on May 25, 1925, in Berkeley, California, where she was also baptized. Later she was married in Chicago. She is the same person referred to in Chapter IV under the name Mrs. Umeko Kawakami Taiji. Pastor Haedicke stated in October, 1951, that she had passed away recently in San Francisco as a victim of tuberculosis and was buried by him.⁶⁴

Jack Kawakami was born on September 30, 1927, in Oakland, was baptized there by Pastor Haedicke, and was confirmed on April 6, 1941, also by Pastor Haedicke. Since that time he has moved to parts unknown, though Pastor Haedicke thinks he is living in Chicago.⁶⁵

⁶⁴A letter from F. A. Haedicke to the writer, dated Oct. 9, 1951.

⁶⁵Ibid.

James Kawakami was born on July 27, 1923, in Berkeley, California, was baptized by Pastor Haedicke, and was confirmed by him on March 21, 1937. He also is living somewhere in the Middle West.⁶⁶

Prior to World War II Redeemer Sunday School had quite a following of children of Japanese ancestry. However, since the war practically all of those children have been removed to other areas.⁶⁷

⁶⁶Ibid.

⁶⁷Ibid.

CHAPTER VII

WORK OF CHAPLAINS IN JAPAN

Toward the close of World War II an urgent and repeated appeal came to the leaders of the Missouri Synod from the personnel in the armed forces to do something about bringing the Gospel to Japan. This appeal came particularly from the chaplains of that church who were stationed in Japan immediately after the close of the war.

Right here, let it be said that one of the major blessings bestowed upon the beginnings of our mission to Japan was the providential presence of able, high-ranking, vitally interested chaplains of our synod in strategic positions. This was one of the ways in which God prepared the way for the missionaries.¹

A questionnaire was sent by the writer to each of the chaplains who served in or near Japan since the close of World War II in an effort to determine what part each played in making contacts with the Japanese people and in encouraging the beginning of work by the Lutheran Church--Missouri Synod in Japan. (The writer sent a questionnaire to eighteen Missouri Synod chaplains who served in that area and received a reply from every one of them!) The chaplains will be considered individually in chronological order of the time of their arrival in Japan, as far as this could be determined from replies to the questionnaires.

¹William J. Danker, "A Hand Over My Shoulder," The Walther League Messenger, Jan., 1950, p. 30.

Chaplain Raymond C. Hohenstein was in Japan from August 30 to September 7, 1945. He was stationed at the Naval Base at Yokosuka, Honshu. His permanent duty station throughout 1945 was the USS Wisconsin. His presence in Japan was as part of the initial naval landing force. As soon as the regular occupation forces arrived, he was returned to his permanent command. In those first days, his contacts with civilians were practically nil.²

Chaplain Albert G. Hemer was in Japan from September 15 to November 10, 1945. He was stationed in Kyoto, Honshu. He was attached to the 135th Medical Group, a medical administrative unit attached to the Sixth Army. This unit was among the first from the Sixth Army to be sent to Japan as occupation forces. The unit left Luzon and landed at Wakayama the latter part of September, 1945. After remaining there a few days, they went by motor vehicle transport to Kyoto, occupation headquarters for the Sixth Army. Chaplain Hemer was soon put on orders to return to the United States. On November 4 he went to Nagoya, from which place he sailed for the United States on November 10. During his short stay in Japan he worked entirely with American troops, but from his observations and talks with other chaplains he was convinced that the Missouri Synod had a wide open field in Japan. In 1946 he was requested by the Armed Services Commission of the Missouri Synod to return to

²A reply to a questionnaire returned by Raymond C. Hohenstein to the writer, postmarked Nov. 21, 1950.

Japan as a chaplain, and aside from his military duties, supervise in a general way the work of the chaplains among the civilians. Although he would like to have gone, he felt it would not be fair to his congregation from which he had been separated for more than three years on a leave of absence. He recommended that Chaplain Walther Huchthausen be sent. Chaplain Huchthausen accepted the position.³

Chaplain A. H. Breihan was in Japan from September to November, 1945. He was stationed in the Tokyo-Yokohama area. While he was in Japan, he conducted worship services on Sunday mornings in various field and station hospital installations of the United States Army in and around Tokyo and Yokohama. Small groups of from five to fifteen Japanese people would attend these services almost every Sunday morning. Most of them could speak English fairly well. They were employed in the hospitals as janitors, waitresses in the dining rooms, etc. Some of them professed membership in Protestant groups, most of them claiming to be Episcopalians.⁴

Chaplain Martin C. Poch entered Japan with the occupation forces under the Sixth Army in September, 1945. His principal station was Kyoto, but as Sixth Army Chaplain he had occasion to go over all the Japanese Islands and Korea in his supervi-

³A reply to a questionnaire returned by Albert G. Hemer to the writer, postmarked Sept. 10, 1951.

⁴A reply to a questionnaire returned by A. H. Breihan to the writer, postmarked Sept. 11, 1951.

sory work. His duties were to assist in the rehabilitation of all religious activities, both Christian and pagan. In this work he had opportunity to meet with both the clergy and the laity, to hold visitations, to assist in the property settlements, and to re-establish the work of the Christian congregations.⁵ Two pictures of Chaplain Poch's meeting with Chief Abbot Otani and a party of Buddhist leaders in Hang Wanji Temple Grounds in Kyoto on October 21, 1945, appeared in The Lutheran Witness.⁶ In connection with his work, Chaplain Poch visited church services and had the opportunity to preach on various occasions. His work also went into the field of education, including the visitation of middle schools. Although he did not perform any baptisms among the Japanese, he turned over a large number of prospects to the Japanese clergy for this purpose. After his departure the work was continued by Chaplain Ottomar Tietjen. Other chaplains continued the work after Chaplain Tietjen's departure.⁷

Chaplain Poch made a number of surveys, particularly in the interior and far away rural areas in Japan. In some instances, this was the first contact some of these people had had with white Christian missionaries. He found an astonishing interest in the Gospel message and a plea to send someone

⁵A letter from Martin C. Poch to the writer, dated Nov. 17, 1950.

⁶The Lutheran Witness, March 12, 1946, p. 81, 86.

⁷Poch, op. cit.

to tell them more. Chaplain Poch established close contact with Pastor Chitose Kishi, the president of the Lutheran Church in Japan. Pastor Kishi's family and Chaplain Poch became close friends and Chaplain Poch corresponded with them after he left Japan.⁸

Chaplain Poch found an almost universal desire by the defeated populace to know more about Christianity. Callers averaging 100 a day in his office plus a meeting with the Christian leaders of Japan shortly after his arrival there convinced him that as soon as restrictions would be lifted the Missouri Synod would also enter this field of mission endeavor.⁹ Several years later, toward the end of 1948, Chaplain Poch was on a tour of inspection with the Chief of Chaplains of the United States Army. While on this tour, he met some of the first missionaries of the Missouri Synod to be stationed in Japan.¹⁰

Chaplain Kurt W. Biel was in Japan from October 9, 1945, to August 31, 1946. He was stationed at Fukuoka, Kyushu, from October, 1945, to February, 1946; at Higashi Maizuru, Honshu, from March to June, 1946; and at Kyoto, Honshu, from June to August, 1946. From November, 1945, to January, 1946, he worked with a group of forty students from Kyushu Imperial

⁸Ibid.

⁹Ibid.

¹⁰Danker, op. cit.

University at Fukuoka, Kyushu. He conducted a weekly Bible Class with this group in the school of the Rev. Atsumi Tasaka, pastor of Hakosaki Lutheran Church, Fukuoka. He used Luther's Small Catechism for this class.¹¹

While Chaplain Biel was in southern Japan, he made a survey and wrote a complete report on the condition of buildings and the status of all of the Lutheran stations in Kyushu as of December, 1945. He filed this report with the Board of Foreign Missions of the United Lutheran Church. In connection with this survey, he made contacts with almost all of the Japanese pastors who had been affiliated with missions originally started by Danish Lutheran and United Lutheran missionaries in that area. He also took pictures of all the stations on Kyushu Island, which he still has in his possession.¹²

Mrs. Paul Martens, then Miss Dorothy Sohn, R.N., was in Fukuoka, Kyushu, from November, 1945, to April, 1946. She was a United States Army nurse. She assisted Chaplain Biel in December, 1945, by teaching Christmas carols to a group of Lutheran Sunday School children. This was at the church of the Rev. Atsumi Tasaka, a pastor connected with the mission conducted by the United Lutheran Church, mentioned above. During the war, Pastor Tasaka carried on his work more or less "underground." Mrs. Martens states that the time she

¹¹A reply to a questionnaire returned by Kurt W. Biel to the writer, postmarked Nov. 13, 1950.

¹²Ibid.

was in Japan she was impressed by the "spiritual vacuum" readily apparent among the Japanese from even the limited contacts she had with them.¹³ -- For a time Chaplain Biel had as his assistant a Lutheran serviceman named Richard Hawley.¹⁴ Mr. Hawley later attended Concordia Seminary, St. Louis, for two years.

Chaplain Wilbur H. Becker was in Japan from October, 1945, to September, 1946. He was stationed at Matsuyama, Shikoku; Himeji, Honshu; and Nagasaki, Kyushu. By invitation, he addressed several groups of Japanese Christians and others in the villages of Ikuno, Hojo, and Ono. These villages were located north and east of Himeji, Honshu. He addressed these groups between January and June, 1946, some of them quite frequently. As his interpreter he used a Japanese Baptist pastor by the name of Namioka, who had been trained in Rochester, New York. He remembered one incident at Hojo particularly. He had been asked to preach to a small group of Christians there. When he arrived at the village, his interpreter began to chuckle. Posters had been spread about the town that the American Army "bokushi" (pastor, chaplain) would speak in the school auditorium. In spite of the pouring rain, the audience on that occasion was sizeable, in-

¹³A reply to a questionnaire returned by Mrs. Paul Martens to the writer, postmarked March 16, 1951.

¹⁴E. C. Zimmermann, "Work Done by Missouri Synod Pastors among People of Japanese Ancestry," notes from class in "History of Missions in Japan," 1949-50, p. 125.

cluding even the mayor and other local dignitaries. Chaplain Becker used this opportunity to preach the Gospel as best he could, one sentence at a time.¹⁵

Chaplain Becker wrote a letter to Dr. Theodore Graebner, then editor of The Lutheran Witness, in which he states the challenge that Japan presented.

Enclosed is a picture taken near Himeji, Hyogo Prefecture, in southern Honshu, Japan, in the churchyard of a small Presbyterian church. The cross engraved upon that stone is not only a testimony of the past, it is a promise for the future. Japan is ready; are we?¹⁶

Chaplain Paul G. Hansen was in Japan from October, 1945, to March, 1946. Most of the time he was stationed in Tokyo and Yokohama. He conducted Lutheran services on Sunday afternoons in a Presbyterian Church in Yokohama and for a while also in St. Luke's Hospital Chapel in Tokyo. Only a few Japanese people attended these services. Most of those who attended were American soldiers. Chaplain Hansen states that one of the most memorable experiences of his life was a service conducted in the chapel of the United Lutheran Church's Seminary in Tokyo for the benefit of all the Japanese Lutheran ministers and their wives. The service was held in November, 1945. Chaplain Hansen preached the sermon to the group of about thirty people. Most of them could understand English,

¹⁵A reply to a questionnaire returned by Wilbur H. Becker to the writer, dated May 18, 1951.

¹⁶Slide no. 23 of a set of slides on work done by the Missouri Synod among the Japanese. This set of slides was completed about 1946 by E. C. Zimmermann and is now in his possession.

but an interpreter was also present for the benefit of those who did not know English.¹⁷

Chaplain Otto B. Hussmann was in Japan from October, 1945, to April, 1946. He was stationed at Sasebo, Kyushu; and Nagoya, Nara, Kyoto, and Tokyo, Honshu. He accompanied Chaplain Biel on some of his contacts with Lutherans in Fukuoka. While he was stationed near Osaka, he had some Japanese servants, and several of them became interested in his work. One girl named Ayako Ohashi took a particular interest. She lived on the outskirts of Osaka. For a little more than a week she and several other Japanese people remained in the officers' mess until seven o'clock, the hour when they had to leave, to ask questions about the Christian religion. Chaplain Hussmann obtained Japanese Bibles for them, and then looked up passages in the English Bible and pointed them out to them in the Japanese. One evening Ayako asked in a kind of surprised and awed voice: "Chaplain, is this a true story?" After Chaplain Hussmann had left, he received the following note from her:

Chioplain Otto B. Hussunaun (sic!)

I must say thank you because you gave me The new Testament and Japanese language Bible that I am reading every day, now I am very happy. I never forget your kindness and I wish that you come back again.

From Ayako Ohashi¹⁸

¹⁷A reply to a questionnaire returned by Paul G. Hansen to the writer, postmarked Nov. 14, 1950.

¹⁸A reply to a questionnaire returned by Otto B. Hussmann to the writer, dated Nov. 23, 1950.

Chaplain O. H. Tietjen was in Japan from October, 1945, to March, 1946. He was stationed at Fukuoka and Kyoto. His work in Japan included preaching in an established Japanese Lutheran Church connected with the United Lutheran Church mission in Kyoto of which a Rev. Kishi was pastor. He also addressed various schools, describing the work of the Christian Church in the United States. In May, 1951, Chaplain Tietjen was again stationed in Japan.¹⁹

Chaplain W. Harry Krieger was in Japan from November, 1945, to January, 1946. He was stationed at Otaru, Hokkaido. In the midst of getting settled as occupation forces following Japan's surrender, he had no opportunity to do any work among the Japanese. Later, chaplains and missionaries stationed at Sapporo began work among the Japanese living in Otaru.²⁰ At times Japanese peasants asked Chaplain Krieger for permission to attend his chapel services conducted for military personnel. One day when he was walking along the street in Hakodate, Hokkaido, a high school student introduced himself to Chaplain Krieger, having noticed the cross insignia on his lapel, and asked him if it would be "wise for him" to go to America to study for the Christian ministry.²¹ Pictures of audiences

¹⁹A reply to a questionnaire returned by O. H. Tietjen to the writer, dated May 17, 1951.

²⁰A reply to a questionnaire returned by W. Harry Krieger to the writer, postmarked Nov. 15, 1950.

²¹W. Harry Krieger, "Japan--An Open Door Set Before Us," The Lutheran Witness, March 12, 1946, p. 86.

he had with American military personnel show Japanese people present. Having seen these Hokkaido cities, Chaplain Krieger later urged that the Missouri Synod begin mission work there.

Chaplain Walther A. Huchthausen was in Japan from January, 1947, to June, 1949. He was stationed at Sendai and Yokohama.²² When Dr. O. H. Schmidt, Executive Secretary of the Board for Foreign Missions of the Lutheran Church--Missouri Synod, made his survey trip through Japan, Chaplain Huchthausen accompanied him to Niigata, Gifu, Nagoya, Kyoto, Osaka, and Yokohama, Honshu.²³ One day Chaplain Huchthausen handed Missionary William J. Danker an envelope containing over \$560 that he had collected for the new mission in Japan from some of the Lutherans in the occupation forces in Japan.²⁴ He also baptized several Japanese.²⁵

Chaplain Luther G. Schliesser was in Japan from June, 1947, to February, 1949. He was stationed at Camp Younghans, Jimachi, near Yamagata, west of Sendai, on Honshu. He also served troops in Akita. Their camp was visited daily by groups of about 200 Japanese who wanted to see how Americans lived. The Japanese visited the chapel, where Chaplain

²²A reply to a questionnaire returned by Walther A. Huchthausen to O. E. Sohn, postmarked March 7, 1952.

²³"Open Doors Overseas," pamphlet published by the Board for Foreign Missions, p. 4.

²⁴Danker, op. cit., p. 30.

²⁵Huchthausen, op. cit.

Schliesser explained Christianity to them. He gave lectures to school groups brought in by their teachers. He also instructed a number of individuals.²⁶ When Dr. O. H. Schmidt made his survey trip through Japan, Chaplain Schliesser assisted him in his visits to the northwest cities of Honshu, including Sendai, Jinmachi, Yamagata, Yonezawa, Akita, Tsuruoka, Honjo, Yokote, and Aomori.²⁷ Since Chaplain Schliesser was the only chaplain in his camp and area, his military duty took up almost all of his time.²⁸

Chaplain William J. Reiss was in Japan from July, 1947, to December, 1949. He was stationed chiefly at Sapporo, Hokkaido, and Tokyo, Honshu. Chaplain Reiss did a great deal of work among the Japanese people, including preaching, organizing Bible Classes, conducting catechetical instructions, baptizing, and confirming.²⁹ He baptized the three children of the Rev. and Mrs. Kosaku Nao, Naomi, Grace, and Ruth. These three children were the first Japanese people to be baptized in Japan by pastors of the Missouri Synod.³⁰ Before the war, Pastor Nao was a pastor in the Japanese Lutheran Church con-

²⁶A reply to a questionnaire returned by Luther G. Schliesser to O. E. Sohn, dated Feb. 19, 1952.

²⁷"Open Doors Overseas," op. cit., p. 4.

²⁸Schliesser, op. cit.

²⁹A reply to a questionnaire returned by William J. Reiss to O. E. Sohn, dated Feb. 19, 1952.

³⁰"Japanese Couple in St. Louis Preparing for Missionary Work," The St. Louis Lutheran, Oct. 13, 1951, p. 11.

nected with the mission of the United Lutheran Church, but through Chaplain Reiss he became acquainted with the Lutheran Church--Missouri Synod, and is now in the latter church body. The Nao family arrived in St. Louis, Missouri, in September, 1951. Pastor Nao is at present attending Concordia Seminary, St. Louis, where he plans to spend two years in further preparation for future work with the Missouri Synod mission in Japan.

Chaplain Reiss also assisted Dr. O. H. Schmidt on his mission survey of Japan. He accompanied Dr. Schmidt through Hokkaido, where they visited Sapporo, Otaru, Chitose, Josankei, Nopporo, and Asahigawa.³¹ The Japanese people greatly appreciated the work of Chaplain Reiss. When he was transferred from Sapporo to Tokyo and finally back to the United States, twenty Japanese young people wrote him a letter of appreciation and thanks for what he did for them.³² Missionary Leroy Hass, who had just been evacuated from China, took over the work begun in Sapporo by Chaplain Reiss in February, 1949. At that time Chaplain Reiss was transferred to Tokyo. While he was in Tokyo, Chaplain Reiss, together with Chaplain Oscar W. Schoech, organized a unique Pentecost Mission Festival for Lutherans in the occupation forces of the United States. This Mission Festival was held on the lawn of Chaplain Reiss's

³¹"Open Doors Overseas," op. cit., p. 4.

³²This letter was reprinted in "Missionary Chaplain," The Lutheran Chaplain, March-April, 1950, p. 14f.

large home in Tokyo. The forty people who attended gave some \$400 for missions in Japan that afternoon.³³

Chaplain Fred W. Niermann was in Korea from July, 1947, to January, 1949, and in Japan from January, 1949, to November, 1950. He was stationed at Taejon, Chungju, and Seoul, Korea, and Osaka, Honshu, Japan. From January to July, 1948, he lectured to Korean students about to go to America to study, on the general subject, "Christianity in America," including the history of the Lutheran Church. Chaplain Niermann also baptized ten children of American military men in Korea and Japan.³⁴

Chaplain Oscar W. Schoech was in Japan from January, 1948, to June, 1950. He was stationed chiefly at Nagoya and Tokyo, Honshu. From June, 1948, to June, 1950, he conducted services once every week for Japanese War Criminals confined at Sugamo Prison in Tokyo. Attendance averaged between seventy-five and one hundred. He baptized thirty-three of the Sugamo inmates. Their names are recorded in his reports of official acts. They were mostly military people of the former Japanese Imperial Army and Navy. One of the men baptized was a former Lieutenant General. Because of the nature of the installation, it was impossible for Chaplain Schoech to have this work continued by a representative of the Missouri Synod. However,

³³Danker, op. cit., p. 30f.

³⁴A reply to a questionnaire returned by Fred W. Niermann to the writer, postmarked Dec. 7, 1950.

his interpreter, who was a prisoner, assumed leadership of the group and continued with Bible studies and song services.³⁵

Chaplain Schoech made contacts with Dr. Stirewald, Dr. Knudten, and Pastor Kishi of the United Lutheran Church's Seminary in Tokyo.³⁶ It was Chaplain and Mrs. Schoech who were with Dr. Schmidt making arrangements for Missionary Danker's military permit to enter Japan when they met June Otsu in the office building of Radio Tokyo. She immediately offered her house for the first service conducted by Missionary Danker in Japan, and this offer was accepted.

Chaplain Schoech had the privilege of being on hand to welcome Dr. O. H. Schmidt when he arrived at Haneda Airport, Tokyo, on August 16, 1948, to determine when and where to begin mission work. A month later, in September, Chaplain Schoech had the opportunity to welcome Missionary Danker to Japan when he arrived at the same airport.³⁷

Chaplain Edward H. Ahlemeyer arrived in Japan in September, 1949. He was first stationed at Osaka. The only contact he had there was with an orphanage operated by the Protestant Episcopal Church. In March, 1950, he was transferred to Yokohama to the 155th Station Hospital. Here, too,

³⁵A reply to a questionnaire returned by Oscar W. Schoech to the writer, dated about Nov. 15, 1950.

³⁶Ibid.

³⁷Ibid.

he had no contacts with the Japanese. By this time several missionaries of the Missouri Synod were already active in this area and were carrying on work among the Japanese.³⁸

Chaplain John W. Grapatin was in Japan from May 2, 1950, to September 8, 1950, and in Korea from September 19, 1950, till the time he wrote his report, November 21, 1950. He was stationed at Hachinohe in northern Honshu from May 8 to July 12, 1950; near Tokyo from July 14 to August 8, 1950; near Yokohama from August 9 to September 8, 1950; entered Korea on September 19, 1950, at Inchon near Seoul; in Pusan from October 10 to 25; in Iwon on November 5; and in Kapsan on November 20, 1950. During his stay at Camp Haugen near Hachinohe, Japan, from May to July, 1950, several of the Japanese house girls attended his services regularly. The Japanese girl who worked in his office as his interpreter, Miss Yuko Takeda, a Christian, made a carbon copy of his sermons for her personal use and would tell others in her acquaintance about their contents. Chaplain Grapatin gave her a copy of Luther's Catechism which she was teaching to a class of thirty to thirty-five Sunday School children. She gave no denominational preference. After he left Japan, he lost track of her.³⁹

³⁸A letter from Edward H. Ahlemeyer to the writer, dated May 22, 1951.

³⁹A reply to a questionnaire returned by John W. Grapatin to the writer, dated Nov. 21, 1950.

Chaplain Martin W. Baumgaertner merely passed through Japan on his way to Korea in October, 1950. He was stationed in Seoul, Pusan, and Taegu, Korea, up to January 4, 1951. As far as work among the civilians in Korea was concerned, he states that combat conditions allowed only liaison work with the local clergy for assistance and charity projects.⁴⁰

About 1942, Chaplain Arthur Doege baptized a group of nine Japanese and one Chinese that he had instructed.⁴¹ Further information on where and when this took place was not made available.

⁴⁰A reply to a questionnaire returned by Martin W. Baumgaertner to the writer, postmarked Jan. 4, 1951.

⁴¹Picture and caption appeared in The Lutheran Witness, Oct. 27, 1942, p. 370.

CHAPTER VIII

CONCLUSION

The Missouri Synod showed its first interest in beginning mission work in Japan more than a half century ago. But its first plans to enter Japan in the 1890's did not materialize, as was outlined in Chapter II. Although work in Japan was thus delayed for about fifty years, various members of the Missouri Synod carried on work on their own among people of Japanese descent who were living in China and particularly among some of those living in numerous places throughout the United States.

At the end of World War II the cry went up in Missouri Synod circles that mission work had to be started in Japan itself. The Lord had provided the Missouri Synod with a man of Japanese ancestry, George Shibata, to spearhead the beginning of work in Japan. A great deal of the credit for voicing the plea to begin in Japan goes to the chaplains of the Missouri Synod who served there since 1945. By the time these chaplains were called back to the United States from Japan, the machinery of the Missouri Synod had been set in motion so that the work begun by the chaplains could be taken over by resident missionaries. The history of the early years of work done by these missionaries is a story in itself. The writer plans to make this the subject of another thesis in the future.

APPENDIX

QUESTIONNAIRE FOR CHAPLAINS OF THE LUTHERAN CHURCH--MISSOURI SYNOD WHO SERVED IN JAPAN, JAPANESE ISLANDS, OR KOREA DURING AND SINCE WORLD WAR II

1. This questionnaire is being sent to the following names:

Chaplain Luther G. H. Schliesser
Hqrs. 11th Abn Division
Fort Campbell, Ky.

Chaplain Fred W. Niermann
Brooke Army Medical Center
Fort Sam Houston, Texas

Chaplain Oscar W. Schoech
7031st ASU
Army Medical Center
Washington 12, D.C.

Chaplain Ottomar H. Tietjen
Hqrs. 40th Inf. Div.
Camp Cooke, California

Chaplain Martin C. Poch
3097 Woodrow Street
Arlington, Virginia

The Rev. Wilbur H. Becker
919 Allen Street
Waterloo, Iowa

Chaplain William J. Reiss
Office of Chief of Chaplains
Department of the Army
Washington 25, D.C.

The Rev. Paul G. Hansen
33 West Third Avenue
Denver, Colorado

Chaplain Walther A. Huchthausen
2154 ASU, Station Complement
Fort Lee, Virginia

The Rev. Otto B. Hussmann
305 West Holmes
Chester, Ill.

Chaplain Edward H. Ahlemeyer
155th Station Hospital
APO 503, c/o Postmaster
San Francisco, California

The Rev. Kurt W. Biel
6402 Easton Avenue
St. Louis 14, Mo.

Chaplain John W. Grapatin
Hq. 32nd Inf. Regt.
APO 7, c/o Postmaster
San Francisco, California

Chaplain Raymond C. Hohenstein
6065 Meade Ave.
San Diego 15, California

2. If you know the names of men who served in Japan that are omitted in the list above, please add them here (also their address, if possible).

3. From when to when did you serve in Japan, Japanese Islands, or Korea?

4. At which principal places were you stationed while there?

5. Aside from your activities among the enlisted men, did you have opportunity to do any work among Japanese people?

If so, when?

Where?

Nature of the work?

Any baptisms among Japanese?

If so, how many, and if pertinent, whom?

Was the work continued after you left?

If so, by whom?

6. Did you make any kind of survey in the community where you were stationed?

If so, what were your findings?

7. Did you make any contacts with any Lutherans in Japan?

If so, where, and with whom?

8. Do you recall any outstanding Japanese individual or event that you feel had some bearing on the beginning of our work or was particularly noteworthy in furthering our work in Japan?

If so, briefly tell about that person or event.

9. Remarks:

(Your signature, please)

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- Meyer, Karl H. A letter to the writer, dated Jan. 4, 1952.
- Meyer, Richard. A letter to A. M. Kuehnert, dated April 23, 1949. In possession of A. M. Kuehnert, 8616 Church Road, St. Louis, Mo.
- Muhly, R. C. A letter to the writer, dated Nov. 28, 1951.
- Mundinger, Carl S. A letter to the writer, dated Sept. 19, 1951.
- Niermann, Fred W. A reply to a questionnaire returned to the writer, postmarked Dec. 7, 1950.
- Pflug, Edwin H. A letter to the writer, dated Oct. 1, 1951.
- Poch, Martin C. A letter to the writer, dated Nov. 17, 1950.
- Reiss, William J. A reply to a questionnaire returned to O. E. Sohn, dated Feb. 19, 1952. Files of the writer, Concordia Seminary, St. Louis, Mo.
- Schliesser, Luther G. A reply to a questionnaire returned to O. E. Sohn, dated Feb. 19, 1952. Files of the writer, Concordia Seminary, St. Louis, Mo.
- Schoech, Oscar W. A reply to a questionnaire returned to the writer, dated about Nov. 15, 1950.
- Schoof, Mrs. Ann. A letter to the writer, dated Nov. 27, 1951.
- Schroer, Erna. A letter to the writer, dated Oct. 15, 1951.
- Schweigert, Harold F. A letter to A. M. Rehwinkel, dated Aug. 24, 1945. Files of Concordia Historical Institute, Concordia Seminary, St. Louis, Mo.
- Schweigert, Harold F. A letter to the writer, dated Nov. 13, 1951.
- Shibata, George. A letter to E. C. Zimmermann, dated Jan. 23, 1948. Files of E. C. Zimmermann, Concordia Seminary, St. Louis, Mo.
- Shibata, George. A letter to the writer, dated Dec. 11, 1951.

- Shishino, Hy. Letters to Harold F. Schweigert, dated Aug. 8, 1946, and Sept. 23, 1946. Files of Concordia Historical Institute, Concordia Seminary, St. Louis, Mo.
- Stephan, Luther V. A letter to E. C. Zimmermann, dated Aug. 27, 1946. Files of E. C. Zimmermann, Concordia Seminary, St. Louis, Mo.
- Stephan, Luther V. A letter to the writer, dated Nov. 14, 1951.
- Storck, Florence. A letter to E. C. Zimmermann, dated Aug. 19, 1946. Files of E. C. Zimmermann, Concordia Seminary, St. Louis, Mo.
- Storm, Eugene H. A letter to the writer, dated Feb. 5, 1952.
- Streufert, Carl. A letter to Won Yong Ji, dated Jan. 4, 1952. In possession of Won Yong Ji, Concordia Seminary, St. Louis, Mo.
- Streufert, F. C. A letter to George Shibata, dated Aug. 9, 1945. Files of Concordia Historical Institute, Concordia Seminary, St. Louis, Mo.
- Takahashi, Howard. A letter to the writer, dated Nov. 19, 1951.
- Takeuchi, Tosh. A letter to the writer, dated Feb. 2, 1952.
- Tietjen, O. H. A reply to a questionnaire returned to the writer, dated May 17, 1951.
- Trinklein, Alfred W. A letter to the writer, dated Oct. 19, 1951.
- Tusty, Julius B. A letter to the writer, dated Feb. 5, 1952.
- Wittrock, Theodore. A letter to the writer, dated Oct. 31, 1951.